

THE HERALD OF THE GOLDEN AGE

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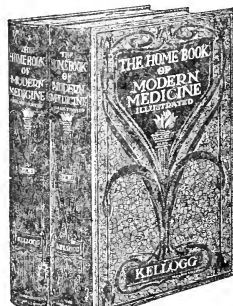
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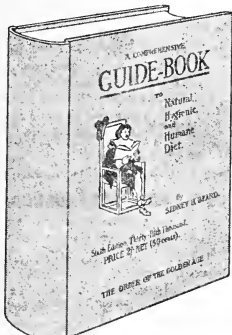
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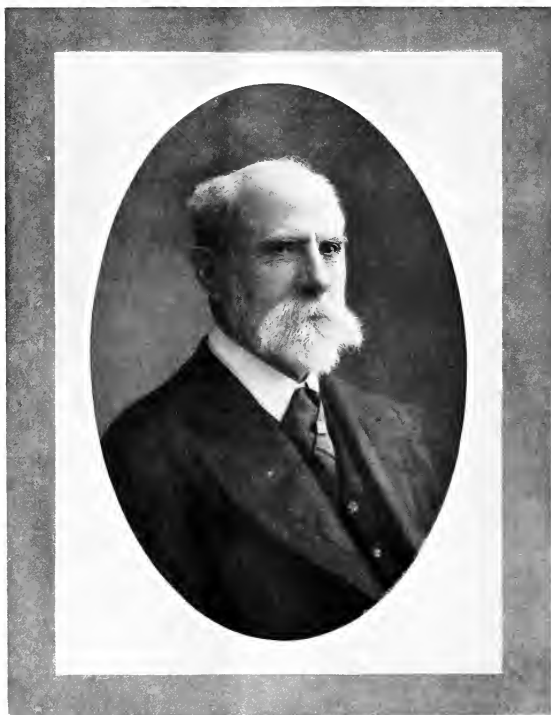
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The Dearth of Love.

Many things are greatly needed in this world at the present time, but of all these, an increase of Love is the most essential. For countless human lives are spoiled, a multitude of evils exist, and the upward progress of mankind is hindered because there is such a dearth of Love.



It is for want of it that the struggle for existence is so keen, that the weakest go to the wall, that fraternal sentiment is so rare, that individual and racial animosity generates and wars become possible, that life is monotonous

and drab to so many, that family discords are so frequent, and that the Divorce Court judges are overtaxed.

Just as the plants have languished and died for want of rain during the recent drought; just as the trees have failed to ripen their fruit and the flowers have withered in despair, so do human hearts faint and become hard and sterile for want of affection and sympathy.

Nothing else can permanently satisfy the soul-hunger or quench the thirst of mankind. Intellect may charm, genius may thrill, wealth may dazzle, and beauty may fascinate; but only Love can bring rest and perennial happiness. And the millionaire who neither loves nor is beloved with perfect comprehension is a pauper compared with the artisan who is thus blessed.

Love is not only like the rain in summer but also the sunshine in winter. It not only refreshes the parched soul of humanity but warms and irradiates earthly homes which would, without its presence, be freezingly cold. It produces genial conditions which psychically sensitive persons recognize as soon as they cross the threshold—they expand in the warm radiance. And in this

atmosphere all that is beautiful in human nature can grow and flourish abundantly.

In like manner are sensitives conscious of the vibrations emanating from two human beings who are spiritually and perfectly mated. Their proximity constrains the sensitive observer to long for a like experience and makes him realize that such affection is God's supreme Earthly gift, and that to those upon whom it has been bestowed nothing else matters much.

Love is the Redeemer, the Transformer, the Uplifter. It brings out the best that is in human hearts; it arouses courage, creates faith, inspires hope and banishes despair. It will awaken response and effort when all else has failed, and its attractive and holding power is immeasurable.

But how few comprehend that human love in its highest form is a reward that must be won in this life or another; how few seek after this pearl of great price by trying to become worthy of it. Owing to misunderstanding and ignorance concerning this important subject hardness of heart, limitation of sympathy and dearth of affection are everywhere apparent. And this world becomes a black and barren wilderness to the majority of its inhabitants, instead of the True Paradise which God intended it to be.

The question may be asked "What is the chief cause of this universal lack of Love; how may one get at the root of the matter and find a remedy?" And the answer to the question is like to that which must be given concerning physical degeneracy, the growth and perpetuation of habitual pauperism, the increase of imbecility, depravity and lunacy, and other signs that all is not well with the community. It is largely a matter connected with the breeding of our Race in the past and in the present. Natural Laws have been violated, and the results are disastrous; our forefathers have eaten sour grapes and their children's teeth are set on edge.

In thousands of cases of unhappy and loveless homes in which unloving human beings are generated, the trouble begins at the altar. People enter "wedlock" without mutual love and soul-affinity, chiefly through entire lack of instruction and knowledge, and then make the mistake

of thinking that such an union is 'marriage.' Multitudes of women wed, not because they love a man as wives should, and want to live in close companionship with him, but simply to secure a home—often, alas, because their financial circumstances necessitate such a step as the only alternative to hard work.

Many others marry to obtain luxuries such as costly frocks and motor cars; others to win a title; and not a few to avoid the reproach or loneliness of spinsterhood. By doing so they prevent the marriage of women who really yearn for a mate, and who would make excellent and loving wives, but who are thus often condemned to a single and disappointed life. And when the fatal step has been taken, so frequently with youthful heedlessness, on the part of at least one of those concerned, the awakening comes, and they find they are in bondage for life although virtually aliens to one another.

Children born under such conditions seldom, if ever, show much capacity for affection, the maternal mental influence too often prevents development of the love-temperament; it also makes difficult the incarnation of spirits who have reached that plane. And thus the world is peopled with so many cold and unsympathetic beings that almost arctic conditions prevail, symptoms of an unnatural sex-warfare become obtrusively manifest, and the progress of the Race towards happier conditions is retarded—to say nothing of the perpetuation of temperamental callousness which makes cruelty and selfishness of the worst sort possible.

If marriage without genuine love and affinity, or at any rate the begetting of children under such conditions, could be made a penal offence, the world would be transformed in a few generations, and Gentleness and Kindness would be more conspicuous. But as this is impossible at present, the idea should be promulgated that mere signatures in a registrar's book do not make parenthood entirely legitimate in the eyes of Heaven, notwithstanding the conventional superstition which prevails concerning this matter. The affirmation "Love is the fulfilling of the Law" has a deeper significance than many at present think, and the advent of "That Great Race which is to be" will be much hastened if all could be made to realize that marriage without soul-love (in addition to physical attraction) is a fatal mistake.

Temperamental differences tend to prevent marriage being harmonious and blissful, but where spiritual affinity exists, and real love in both hearts, such differences are easily overcome or smoothed away—for Love is a great solvent.

But some young reader may ask "What is to be done if one does not meet a kindred soul?" The answer is: *Wait*, try to become more attractive of what is best, and cultivate the qualities of kindness, helpfulness, sympathy and affection! Sensible men are ever seeking women who have large and affectionate hearts, and unselfish natures. They know that such make good life-companions and are ministering angels in a home. But, alas, such are becoming scarce in these days when women

think so much of the miserable trivialities of life and of getting an easy time. If a girl cultivates the higher gifts and graces of womanhood, instead of mere superficial accomplishments, and becomes a useful, lovable, and almost indispensable member of the parental household, her quality will surely be recognised. And the higher she climbs by self-culture, the better will be the type of suitors she attracts.

The same rule applies to young men. The woman who is worth winning, and a real treasure, does not bestow her love upon one who is empty-minded, and of small spiritual stature. She wants a Man for her soul-mate, who *knows* things, who can *do* things worth doing, who can love *her* as well as *himself*, and who is capable of self sacrifice for noble ends—helping her to climb with him on the upward path.

Men and women who yearn for love and friendship have only to cultivate the qualities that attract human beings, and their lives will soon be enriched. Sympathy, kindness, and courtesy will always win friendliness, and this will result in comradeship if it is cultivated.

Not only is there need for the dissemination of fundamental truth concerning the Marriage problem, but also concerning the training of children. As the sapling is bent, so will the tree become; and the plastic soul of a child easily responds to wise teaching and moral suasion, and forms habits that become crystallized into Character.

Because parents do not know, children are not taught that they must *express* sympathy and affection towards others if they want to receive the same themselves; that the cold hand-clasp and the frigid demeanour create a barrier which usually repels the heart vibrations of even the most kindly; and that affectionate friendship involves *giving* as well as *taking*. Therefore they often grow up self-centred and unlovable.

They should be told that consideration for the comfort of those around them is the hall-mark of good breeding, of sweetness of character, of true religion and of high culture. That gentle words and kindly smiles are equally important—to say nothing of the touch of sympathy and the kiss of affection. Politeness should be *enforced* and selfishness should be *suppressed* as being an intolerable breach of good manners. If this plan were adopted in every home there would be a great change in the next and succeeding generations.

We can all help to promote an increase of Love in this world—by cultivating and manifesting it ourselves; by encouraging others to do likewise; and by making known the truth about marriage without true love, and the disappointment and misery which inevitably follow unions that are thus unhallowed.

The fallacious conventional notions, now current, must be challenged, and the higher ideal of 'sacramental marriage of the heart' exalted so that the coming generations may have a better chance of a happy life upon the Earth. Sidney H. Beard.

A Philosophic View of Life.

By CAPTAIN WALTER CAREY, R.N.

There are many persons who consider life to be like a game of cards, the player having at birth dealt out to him haphazard advantages and disadvantages, such as position, fortune, good or bad health, etc., modified



later on by luck, accident and the individual's personal exertions. And they consider the practical and successful man is he, who by skillful use of these cards, pushes himself most to the front in the battle of life, and attains the largest amount of wealth and position.

The student of psychic law and spiritual philosophy takes a different view. He looks on this Earth as a great School, not for the acquirement of riches and rank, but for the training of immortal spirits, one of which is resident during the life of the body in each human being; and he knows that the World is a School in which there are a variety of courses of training: the pupil being placed at birth in that class which his previous existence, actions, and capabilities fit him for; in fact in the position where he will get the lessons he is most in need of for his spiritual progress. And that in addition to the human there are also sub-human classes and courses of training, where spirit, less evolved, is slowly trained, the object of all being spiritual evolution to higher states of consciousness.

Science tells us that the Earth has evolved in the course of long ages from a ball of fire mist, to its present solid condition; that the origin of vegetation and animal life can be traced back to the elementary state called protoplasm; and as Man had no hand in the evolution from that state, it is clear that evolution proceeds under Divine Laws. The occult-thinker realizes that in addition to this immense physical evolution there has been, and still continues, a spiritual evolution or unfoldment under the Spiritual Laws that govern the progress of improvement in all forms of life, not only in the Mineral, Vegetable, and Animal kingdoms, but also in the higher race of immortal spirits now occupying human bodies, who having come through long courses of training, with great differences in the spiritual advance made by individuals, are therefore born with different capacities and talents, to continue their training.

It is the comprehension of these laws that causes the occultist's view of life to be so different to that of many people. He does not believe in "Luck," or "Chance," or "Accident," because even in well arranged human business such things are not per-

mitted, and this World, having been designed and organised by the all-wise Creator, is perfect, little as it may sometimes so appear to superficial observers, who seeing plagues, explosions, and other disasters, ignorantly and thoughtlessly exclaim, "Bad Luck," "Accident, or "Chance."

A few years ago one often came across the expression "Visitation of God" in connection with death, when the cause was obscure; now with more knowledge we should in similar instances give some scientific explanation: the occultist, with still greater knowledge, would believe that the real cause of death, was, that it was the Karma of the individual concerned to die in that particular manner. (Karma or the Law of "Cause and Effect" being one of the Divine Laws of the great School in which we live).

To understand this Law one must bear in mind the object of human life, viz., the training of immortal spirits.

Now we do not train a child by making everything pleasant and easy from the child's point of view. On the contrary, it is arranged that the breaking of rules shall cause suffering, and we know that it is kinder that the child should suffer and so gain knowledge and the good sense not again to go against the regulations.

An outsider, seeing only the punishment, might say, "How unjust" or "what bad luck," but that would only be said from seeing the result, without being aware of the child's previous actions, which being contrary to the rules of the School, inevitably led up to the punishment.

So with the Divine Law of Karma, we see an unexpected explosion, and say "Accident," but that is a mistake, there is no such thing as "Accident." The explosion has happened strictly in accordance with physical Laws, and had we sufficient scientific knowledge we could have foreseen the forces which were about to produce it, and of course, by suitable means might have prevented the "Accident."

Similarly as regards the immortal spirits that inhabited the bodies injured by the explosion, did we possess the power to read the past, we might find that each of these had (not necessarily in this Earth-life) done some act or actions, which by the Law of Cause and Effect, necessitated the suffering of injury, or death of the body at that time; and as in the case of the child punished at school, the lesson is of benefit to the immortal spirit.

The Law then is that suffering, and what is commonly called "Luck" and "Accident," are the result of actions in the past—all selfish or unkind actions being repaid sooner or later to the uttermost farthing.

Now if this were the whole of the Law, it might produce the feeling that we are in the grip of fatality; but it is not so, there is the good Karma due to unselfishness and kind thought and action to be considered, and by a most merciful arrangement the Karma due to these, is greater than the Karma due to their opposite—because Good, acting in the finer matter of higher planes, has more effect than Evil which works in heavier and lower planes.

We know from science that if a projectile is discharged from a properly aimed gun, it will hit the

object aimed at, unless in the interval between leaving the gun and reaching the target, it is interfered with by some new force, such for instance as another projectile striking and diverting, or perhaps stopping it altogether. Or to take another example, if a stone is thrown straight up in the air, then, after an interval, and provided it is not acted on by some fresh forces, it will return and strike the thrower with exactly the same amount of force as was expended in throwing it. One of the Laws of Science states that "Action and Reaction" are equal and opposite.

Similarly the spiritual "Cause and Effect" of selfish or unkind thought and action, is equal and opposite. For any action causing pain to others, entails that an equal amount of pain will return to the actor at some future time, unless in the interval other forces are brought to bear on the matter.

Suppose that after wrong action, the man sees his error, and does all in his power to mitigate the wrong, then the bad Karma, due to the original act, would be very much modified if not entirely counterbalanced by good Karma of the latter actions. Just as one might send a projectile from a different direction, to strike and prevent the one first discharged from reaching the object aimed at.

All actions then, are the cause of our happiness or misfortunes and unhappiness, the Karma generated being placed to our account and totalled up and paid off, either in the present, or in some future life. When this occurs in the present life, the non-occultist, looking on, and seeing only the final act of the transaction says, "What Luck," "How fortunate is so and so," or "He is born lucky." Anyone who understands the Law, can, by right action, to a great extent arrange for his future. It is true he may not know what bad Karma he may still have recorded against himself, due to the past, but he can make sure that he generates no fresh bad Karma in the present, and when sickness or suffering reaches him he knows that he is but paying some old debt, and that if he is patient under the trouble, that particular account may be finally settled.

During the French Revolution large numbers of perfectly innocent people living harmless and quiet lives were suddenly seized, ill-treated, and cruelly put to death. Again, in the records of legal cases there are instances where it has been discovered, too late, that an innocent person had been condemned and executed: and though this sort of blunder is less common in the present day, yet frequently in our ordinary disasters something very similar happens, as when in a railway smash people are pinned in the wreckage and slowly burned to death; in collisions at sea; in fires, etc.

Now all these cases must either be "Accident" or not. If accident, then one is forced to believe that the All-Wise, All-Loving, All-Powerful Creator does not care, or does not always trouble to rescue individuals involved in catastrophes which one can only suppose He had not foreseen, or was powerless to prevent. Is it not a relief to turn from such ideas to the logical and reasonable explanation offered by the consideration of Karmic Law?

The tangle at once straightens out, and one

realizes that the victims under consideration were foredoomed to their violent deaths, not by an unjust or careless God, but by their own individual deeds, and by the way they had in the past treated other people and served out pain and suffering to others. Retribution, certainly; but Justice acting under a Law which makes no mistakes in its awards or punishments.

It might now be said, if everything that happens is due to Karma, then there is no need to trouble oneself about anything in everyday life, and one might fearlessly walk into the midst of the traffic in a London street, or unnecessarily expose oneself to bullets in battle; and if it was not one's Karma to die a sudden death or receive injury, one could not be hurt; if on the other hand death or injury were owing, it would be as well to get it over and have done with it.

Such ideas would be erroneous in the extreme. For one must remember that although we are continually making Karma by our actions, yet the totalling up of accounts, and deciding when and how the rewards or punishments shall be meted out, is not in our hands, but is arranged by Higher Powers. To walk into the traffic, or in front of bullets, or otherwise tempt Providence, as the phrase goes, might provoke a small cycle of Karma, the cause, the idiotic action, the effect—death or injury.

And anyone who behaved in such manner would justly be said to be a fool, and richly deserving of all that happened to him. But if before crossing the street, or going into battle, the usual commonsense precautions (unless Duty directed leaving out precaution) had been taken, and yet injury or death occurred, that would be Karma.

The right understanding of this Law produces a very philosophic frame of mind, because the occultist whilst steadily doing his duty, and being most careful in all actions, becomes largely indifferent as to what results; he knows that the Law is just, and providing that he has done his part, for him to worry about what turns up would be foolish.

Viewed by the illumination of the Divine Law of Karma, several orders recorded in the New Testament which are generally ignored, as not practicable, become clear.

It is written (5, S. Matthew, 44, 45, and 6, S. Luke, 27, 31) "Love your enemies," "Pray for them that persecute you," "As ye would that men should do to you do ye also to them likewise." Directions quite contrary to our methods of dealing with our fellow man. But in view of the Law of Karma, what wiser advice could be given; for going to war with your enemy must be the greatest folly, since by the working of the Law, all the pain and misery so caused, will be recorded and will in due course return home to those responsible for causing it.

So it is saner and wiser to find some other way out of difficulties, no easy task, but becoming more and more possible as Federation, Arbitration, and other commonsense methods are seen to be

preferable to the expense and discomfort of killing, and so come into more general use.

Now the ordinary man or woman may think, "I personally have nothing to do with the great questions on which hang the decisions of Peace or War." But is not this an error? for it is the thought of the people that influences the Leaders, and so directs their decisions; therefore it is necessary, if one wishes to avoid making bad Karma, to have clear and good thought on the subject when such affairs come up.

There is another point about which very many in England are daily making bad Karma, it is the treatment of animals. The occultist knows that animals are here for the purpose of training the undeveloped spirit that inhabits them, and that they exist in lands inhabited by civilized man that he may assist in their evolution.

Yet flesh-eating people treat many species of animals much in the way that cannibals treat their prisoners, fattening, and then killing them, or paying others to do the dirty work of killing for them, so that they may feed on flesh; and having personally had no hand in the procuring of the food, say that they are not responsible, but the Divine Law is not turned aside by this quibble.

No one is forced by Nature nor by necessity to eat flesh: as is proved by thousands in England and millions abroad.

Every one who purchases flesh, aids with his money the business of providing flesh for food, and obviously will partake in the Karma due to the way in which the flesh is obtained.

Whether this Karma is good or bad, may easily be determined by a visit to a cattle ship, or a slaughter house, or by learning the details of the meat trade, and the traffic in animals.

If the business is kind and good, and of advantage to the evolution of the animals, then those who support and encourage it by their purchases of flesh food, will be making good Karma. But if the whole thing is abominably cruel, then not only will there be bad Karma due to cruelty, but also bad Karma due to the degradation of the slaughter men, and of the men and women employed in the trade, in acts which tend to deaden their better feelings.

It is interesting to speculate—How is it that England of to-day, with all her knowledge, is so full of disease that it is considered most desirable that the State should arrange for every man, woman, and child, to have a medical attendant? Is it because England is now one of the countries in which most flesh is eaten?

Are diseases such as Cancer, Appendicitis, Consumption, and the hundreds of others that are so prevalent amongst flesh-eaters, due to the working of the Law of Karma—and largely due to their selfish cruelty to animals in this matter of food? Again how does this Divine Law deal with the Vivisector? and with those who support and encourage Vivisection? Questions which are well worth thoughtful consideration, and which anyone who comprehends the Divine Law of Cause and Effect will find no difficulty in answering.

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap."

Suggestive Thoughts.

By EDWARD EARLE PURINTON.

Every human life is sweet and sane to the measure that its love is strong and sure.

The only question God ever asks a man is, "Have you lived up to your Light?" And the man's only answer is a smile or a sob.

Often the cause of disease is what we *think* will please us, the cure what we *feel* will perfect us.

Words are the language of semi-darkness, they say what we cannot tell to those who cannot hear.

The spiritual man is both more divine and more human than his unillumined brother.

There is only one Master-key; and they that possess Love hold both insurance for their own valuables and access to everybody else's.

Of what earthly use are our mammoth libraries, our wealthy colleges, our intricate laboratories, our ostentatious displays of learning if after all we remain in total ignorance of life.

One must be very God-like to truly distinguish between the human flowers and the human weeds; often the weeds themselves are flowers that have lodged in stony ground, and the winds of Autumn shall scatter the seeds in the place where blossoms may grow.

In modern civilization the palate is the sense-function most widely perverted, and most deeply impaired. Therefore must all salvation commence from the stomach.

The thing people call us is what we have outgrown and should be no more; the thing we call ourselves is what we cannot yet become.

Beware any philosophy of life that cannot touch, inspire, and empower the man in the ditch or the woman at the loom.

No mortal can tell another what Love is—except that Love is the best, the sweetest, the finest, the greatest, the tenderest, the mightiest, the purest, the holiest, the realest thing in this or any other world for this or any other mortal. Then we must find Love for ourselves, and for our beloved—with just the soul leading.

How near a man has approached God may be seen from how close he reaches his fellows. And if any man's mistakes put you out of touch with him it is he who remains nearest God. It is the heart-throb of the sinner that gives him a place near God.

How many unessential things can we let go with a smile; how many things can we hold on to with a grim determination? This measures the extent to which we are lords of ourselves. And because the

things that cumber us are so vastly in excess of the things that aid us, the process of relinquishing takes first importance in any *regime* of soul-growth.

When a man eats meat till he gets rheumatism, or candy till he gets catarrh, what has happened? He has simply taken an excess of earthly food and a deficiency of spiritual, a food being spiritual in proportion as its essence exceeds its substance. Fruits as a class, are the most spiritualizing of all edibles.

To a Spiritual man there is no conflict between God and the woman he loves—rather each reveals the other. Do not forget the sanctity that inheres in sex—only its perversion makes it less than God.

The pathway of peace in every human life leads through the Valley of Heart's Desire to the Mount of Soul's Repose. Some pilgrims there be who were born on the Mount, and they must needs descend to the Valley. Others there be, more—far more—who were born in the Valley, and these must needs ascend to the Mount. Perhaps once in the course of an eon some solitary soul that has loved enough to be all human yet longed enough to be all God trends this difficult path of Peace back and forth—back and forth—through the span of an earthly life. Then how they misunderstand him.

How do we find and keep the narrow, mazy, half-hidden path from valley to mount and from mount to valley? Oh, there is a golden gleam from Heaven that shines sometimes on those in the way. When God sees a true man and a real woman walking together in the way; his hand clasping hers over the rough places—hers caressing his over the smooth; his free arm bearing the burdens—her free arm carrying the flowers; and the faces of the two as one, lifted longingly toward the Mount; then God smiles! Henceforth shall the Love-Light lead them. And if the flowers are too sweet to the man—as flowers are too sweet to a man; or if the thorns are too cruel to the woman—as thorns are too cruel to a woman; why she gently takes away the flowers, he bravely crushes down the thorns. And they pass unhindered, unscarred, unregretting, out upon the Love-lit summit of the Promised Land!

When brain, heart and body are through with their little span of years and crumble perforce in the tomb of buried hopes, then soul bestirs itself and the life divine recommences. One by one the broken threads of aspiration are singled out and woven into the soul's new raiment; little by little the motley sheaf of human experience is winnowed clean for the soul's highest sustenance; slowly and with much confusion the lessons of a mortal pilgrimage are rehearsed in the open till the soul knows each past forgetting; and then we see in letters of fire how the forces that formed us and guided us and urged us on were the thrills we felt and the things we desired in a very human way. Only the memory of *feelings* endure beyond the grave.

Lords of Ourselves.

Postponed Enjoyment.

The only way to be happy is to take advantage of the little opportunities that come to us to brighten life as we go along. To postpone enjoyment day after day, and year after year, until we get more money or a better position, the means to travel or to buy works of art, to build an elegant mansion, or to attain some distant goal of ambition, is to cheat ourselves not only of present enjoyment, but also of the power to enjoy in the future.

Many young married people, starting out with little capital, work like slaves for years, putting aside every opportunity for pleasure or relaxation, denying themselves the luxury of an occasional outing, attendance at a lecture or concert, a trip to the country or the purchase of a coveted book, and postponing even their reading and general culture until they shall have more leisure and more money. Each year they promise themselves that by the following year they will be ready to take life easier, perhaps to indulge in a little travel. When the next year comes, however, they feel that they must economise a while longer. Thus they put off their enjoyment from year to year, scarcely realizing the import of the fact that each successive postponement causes less pain than the previous one.

At length the time comes when they decide that they can afford to indulge in a little pleasure. Perhaps they go abroad, or they try to enjoy music or works of art, or attempt to broaden their minds by reading and study. But it is too late. They have become hopelessly wedged into the rut the years have made them. The freshness of life has departed. Enthusiasm has fled. The fire of ambition is dead. The long years of waiting have crushed the capacity to enjoy. The possessions for which they have sacrificed all their natural and healthy longings from joy and brightness have turned to Dead Sea fruits.

Has life no higher meaning than that indicated by the dollar mark, or by lands, and a big bank account? Why did the Creator make us in His image, and put within us marvellous powers, if they are to be mocked, or allowed to die without development or satisfaction?

Aspiration for enjoyment and longing for brightness and happiness were not implanted in us without a purpose. They were meant to play their part in our unfoldment, just as truly as ambition, desire for knowledge, or beauty, or virtue, or the other nobler qualities of mankind. As a rule, the man who cultivates a habit of enjoyment, who gladly avails himself of the opportunity each day offers to indulge in some innocent pleasure, to brighten and broaden his life by listening to good music, looking at rare works of art, studying the beauties of nature, or reading an inspiring book, will, unconsciously, find himself far ahead in the race for success, of the one who postpones all his enjoyment and relaxation until he has accumulated a fortune.

Progressive Thought.

The Grapes of Eshcol.

By JOSIAH OLDFIELD, M.A., D.C.L., M.R.C.S., L.R.C.P.

I seldom read that charming old story in the book of Numbers but I recall the murmurs that rise whenever the Gospel of Fruitarianism is proclaimed.



The report that was spread abroad was that "the land is a land that eateth up the inhabitants thereof" and one whispered to another that if they entered into this land of Canaan they too would be eaten up—that it was a land of hardship and sorrow, that it was a land of solitude and destruction, that it was a land in which, if they were foolish enough to enter it, they would wither away and die.

Now is not that just what the world to-day is saying? Wandering in the wilderness of dyspepsia, and dying in the deserts of cancer, and wasting in the dank miasma of consumption, and hobbling in the broken by-ways of rheumatism, there is a great longing for some land of healing, some goal of promise, some haven of rest.

But when they have come to the very borderland of Canaan they begin to fear and to hesitate and to make a multitude of excuses as to why they should not enter in.

"The land," they say, "is a land that eateth up the inhabitants thereof." "If you fruitare," they croak, "you will get anæmia." "If you give up meat," they whisper one to the other, "you will get weak and will waste away and in time of disease you will collapse." "If you forsake the good old beef and beer of your forefathers," they prophesy, "your children will become degenerate and your name will die out in a few generations."

Just as those who refused to see the giant sons of Anak who dwelt in the land of Canaan, declared that all who entered would pine away and die; so too those who are too perversely blind to see the health and stature and physique and constitution of Fruitarians wait and moan that they are sure they would collapse if they gave up their meat!

Many of us have spent our forty days in this land of Canaan, and like Joshua and Caleb we come to give our report of it.

Is it true that the land eats up its inhabitants? Is it true that Fruitarianism weakens the bodies or minds of those who wholeheartedly adopt it? It is the reverse which is true. Joshua brought back word "the people be strong that dwell in the land . . . the people that we saw in it are men of great stature . . . and there we saw the giants, the sons of Anak."

So too from a plenitude of long observation do I say "The Fruitarian diet is the food for strength and

health and stamina and endurance . . . Some of the finest races that the world knows, in every climate, engaged in physical and mental strenuous toil, conquerors in world's battles and makers of world's history have lived almost wholly upon the kindly fruits of the Earth . . . I have seen the weakly grow strong; the anæmic gain colour and breath; the wasting put on weight; those given up to die as hopeless cases, win round again to life and gladness; those who were old before their time regain the lightness of youth; many upon whom was closing in the darkness of the Valley of the Shadow of death again irradiated by the dawning of another glorious day with a long spell of sunshine ere eventide was reached."

From long residence in this land can I speak of the beauties thereof and invite all who have not yet crossed its borders to enter in and possess it.

And when you get there what will you find?

There are those who tell you that if you knock off meat there is nothing left! Think of it as you walk through Covent Garden in the early morning. Think of it as your train carries you through cornfields golden to the harvest and orchards of apples and pears and plums and cherries. Think of it as you see the thousands of cases landed at our docks daily, of butter from Australia, of cheese from Canada, of eggs from Styria, of pine chunks from California. Think of it as you count the hogsheads of honey that come rolling in from Jamaica and the never ending procession of tons and tons of raisins from Spain and currants from Greece. Think of the folly of it as you meet vessels laden with golden bananas from the West Indies, with oranges and lemons from the isles of the West, with myriad bales and cases of figs and dates from Turkey and Egypt, with grain ships from Russia and cargoes of nuts from every clime and continent.

Think of the nonsense that these faint hearted wanderers in the fleshly wilderness talk when they suggest that a Fruitarian is condemned to cabbage and cold comfort. Think of the myriad choice forms and countless fragrant odours and ever varying subtle flavours and manifold sources of rich nutriment which have blessed the world since its beginning from the garden and orchard, the forest and the mountain.

To these doubters we come, like Joshua and Caleb of old, bringing our report of a Fruitarian land and saying "Surely it floweth with milk and honey;" we find it, like the land promised by the Assyrian king of old to those who would join him "a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey" a land in which the promise is fulfilled "Eat ye every man of his own vine and every one of his fig tree and drink ye every one of the waters of his cistern."

As Fruitarians we bring back from our beautiful land living samples of our food gathered from beside our brook Eshcol.

Just as Caleb and Joshua, in order to convince the wanderers in the wilderness, "came unto the brook of Eshcol and cut down from thence a branch with one cluster of grapes and they bare it between

two upon a staff; and they brought of the pomegranates and of the figs," so do we come into the land of doubters and bid them come to our tables and see and taste and sample for themselves the wonderful treasures that bless and nourish those who will eat of them.

The majority of the Israelites murmured and doubted and with a curse were they again condemned to turn and wander in the desert until all who were then above twenty years of age had perished.

There is a warning here full of mystic import. There are many who say "I am too old to begin to fruiture." So be it, turn your face away and wander on and let only the young generation enter in with open hearts and joyful countenances.

But, and if you are wise, you will not only view the promised land from afar and envy the inhabitants but you will cross the border-land before night has come and you will say "From now and henceforth will I fruiture."

From my experience by observing thousands of cases who have, at one stroke, by entering the Lady Margaret Fruitarian Hospital adopted the reformed diet, I can say that no one is too ill to begin, no one is too old to change, no one need be too hopeless to try what great things can be obtained from dwelling in the land of the grapes of Eshcol.

THE ART OF KEEPING YOUNG.

Do not blame industrial concerns for refusing to hire "old men"; blame yourself for permitting yourself to be "old" and "worn out at sixty when you ought to be young, vigorous and virile at eighty. If your body is dried up, your strength gone and your brain ossified, you are not of much use anywhere, and it would be bad business for any concern to place you on its pay roll.

But why are you in that condition? The majority of the leading men in the world to-day are past sixty; many of them are past seventy, and there are not a few that are past eighty. This, in spite of the fact that they have, with but few exceptions, lived most strenuous lives, working themselves up from the bottom, and encountering almost every possible obstacle at every step of the way.

What is their secret? *They are living for something.* They take a vital interest in the progress of the world. The Saturday pay envelope is not their only goal in view. They are living and working for advancement, growth, progress, attainment, achievement. They have no time to think of age; they are too much alive with the power that *does* things, and so long as they live in the spirit of that power their youth and virility remain.

Christian D. Larson.

Not to love is not to live, or it is to live a living death. The life that goes out in love to all is the life that is full and rich, and continually expanding in beauty and power.—*Trine.*

Why we are Better off without Meat.

Two German scientists, Professors Burian and Schur, have been making tests for the purpose of deciding whether Nature intended Man to eat flesh. They have concluded that



the human constitution is not physiologically adapted to a flesh dietary; that a Dietetic Reform Movement is necessary for the upbuilding of the human race, and that everybody should become a vegetarian.

These scientists have found that in Man the liver destroys only about one-half of the uric acid circulating in the blood, whether derived from external sources, as a meat diet, or generated within the body by ordinary tissue changes. This is due to the fact that in Man the liver and the kidneys receive equal quantities of blood. In carnivorous animals, however, as the dog and the cat, the liver is much more active, receiving a much larger blood supply in proportion to that received by the kidneys.

The liver of the carnivorous animal is, in fact, able to destroy proportionally ten to fifteen times as much uric acid as the liver of Man. This makes it possible for carnivorous animals to subsist upon a diet containing a large amount of uric acid.

It is readily apparent that a slight increase in the amount of uric acid normally circulating in the blood might, in the human organism, result in mischievous consequences, though capable of producing no effect in an animal better prepared to protect itself against the action of this poison. Uric acid is eliminated with very great difficulty because of its insolubility. When present in the blood in considerable quantity, it not infrequently happens that uric-acid crystals and concretions formed by the aggregation of crystals are formed in the kidneys, resulting in gravel, which may even lead to the destruction of life.

A dog might introduce into its blood a considerable amount of uric acid by a large meal of meat without injury, because all but a very small part, one thirtieth, of the quantity received, would be quickly destroyed by the liver, so that only an infinitesimal amount of extra work will be required of the kidneys, the organs which are the least prepared to deal with uric acid, and which are most likely to suffer from its influence. Man, however, eating the same pound of beefsteak containing 14 grains of uric acid, sufficient to form a good-sized calculus, would throw upon his kidneys an enormous amount of extra work, since half the entire amount of uric acid absorbed must be eliminated by these delicate organs.

"The Naturopath."

The Anerley 12 Hours' Cycling Race.

SPLENDID RACING ON SOUTHERN ROADS. A
VEGETARIAN TRIUMPH. GRUBB AND DAVEY
EXCEED SOUTHERN RECORD.

The following account of this important Racing event, appeared in 'Cycling,' on Aug. 30th. (Ed. H. G. A.)

"SELDOM, if ever, has one Club triumphed so completely in an open event as did the Vegetarian C.C. in the Anerley "12" on Saturday last. Their three representatives finished first, second and third respectively: two of them exceeded the current Record figures for southern roads, and the third was the only other competitor to pass the double century. Thus the dietetic enthusiasts who look to athletic achievements to advance their propaganda had the boldest advertisement they could desire. *The meat-eaters were smitten hip and thigh, and great joy reigned in the vegetarian camp.*

"F. H. Grubb was the star performer of the day, and his winning distance of 220½ miles reveals him once more in his topmost form, which he had scarcely touched since the Bath Road "100" of last year. It is a magnificent total, eclipsing anything ever before done on an out-and-home course. With 215½ miles to his credit, C. F. Davey was almost equally brilliant, while A. W. Gibbon in spite of shedding his chain and being delayed at every level crossing on the course, pluckily persevered into third place, with the creditable total of 204½ miles.

"The race was an experimental venture on the part of the Anerley Bicycle Club, and it proved an unqualified success. An entry of 40 suggested some difficulty in dealing with numerous finishes at different points, but actually only 24 started, which was practically the number to which the club had originally decided to restrict the event. Mr. F. T. Bidlake held the watch.

"Grubb reeled off 41 miles in 1 hr. 58 min. 30 sec., this being 8 min. better than Moss, with whom Gibbs was level on time, Davey having run into second position, with 2 hrs. 5 min. The wind was now increasing in force, and towards midday began to blow rather fiercely. As the route lay southwards almost to the coast, and the wind was coming from the sea, the pace suffered, but the prospect of a long run before the breeze at a later stage was some compensation. Grubb was now establishing a commanding lead, and covered 72 miles in 3 hrs. 44 min. 20 sec., Moss taking 3 hrs. 55 min. 30 sec., and Davey 3 min. longer. Others in the leading bunch at this point were Hammond, 4 hrs. 8 min.; Gibbon, 4 hrs. 13 min.; and Selbach, 4 hrs. 15 min. 30 sec. Killeen, with 4 hrs. 45 min. led Thorpe by 20 min.

"P. C. Gibbs, who has held the southern 12-hour record of 212 miles, was experiencing much tyre trouble, and was delayed nine minutes at the 72-mile check, where he changed a tyre. Being quite out of the running, he soon afterwards retired, as did Selbach, who had shown promise in the earlier stages. The exact 100-mile times were not taken,

but 103 were covered by Grubb in 5 hrs. 19 min. 30 sec., by Davey in 5 hrs. 41 min., by Moss in 5 hrs. 42 min., by Gibbon in 5 hrs. 53 min., and by Hammond in 5 hrs. 55 min. This was magnificent going on the part of the leader, for it represented a 5.10 century against the wind, and there was some doubt whether Grubb would be able to go the full time without cracking. Pace like this is terrific for the commencement of a 12-hour ride, and Grubb's best work this year has been at relatively short distances. He was anxious to catch Davey, who had started 22 min. earlier, and at 148½ miles he was close on his heels, being only 4 min. behind, and leading on time by 18 min. The figures of interest at this point were: Grubb, 7.56; Davey, 8.14; Moss, 8.27; Gibbon, 8.39; and Hammond, 8.49. Moss, it should be stated, was riding under two weighty handicaps—he was entirely strange to the course, which Grubb and Davey knew intimately, and he had not a solitary helper. Although in third position, therefore, he retired before reaching the next check.

"The race was now clearly a duel between Grubb and Davey, with the odds on the former if he could stay the tremendous pace he had set. Davey appeared decidedly the fresher, and always seemed full of running, but Grubb, though still riding fast, was looking tired. At 163 miles the leader had gained another minute, and was within a mile of his plucky rival, but he never managed to catch him. Over the next 20 miles he made no impression at all, and at 185½ miles (a checking point) the pair were still exactly the same distance apart, Grubb doing 10 hrs. 3 min. and Davey 10 hrs. 22 min., with Gibbon just half-an-hour slower.

"Being so close to Davey, and having 22 minutes longer to ride, Grubb now began to realize that he could not be beaten, and over the next 10 miles he took matters easily, allowing Davey to regain a couple of minutes. The course ran out at 210½ miles, but as this was not sufficient for either of the leaders, they had to double back, Mr. Bidlake timing Davey to a finish, and then chasing Grubb until the expiration of the 12 hours. Both men handsomely exceeded the Southern Record (213½ miles).

"The full list of finishers, with their mileages (subject to verification in one or two cases), is as follows:—F. H. Grubb, 220½; C. F. Davey, 215½; A. W. Gibbon, 204½; W. Hammond, 198½; C. Gibney, 197½; C. A. Stevens, 193; W. G. Pearce, 190½; H. M. Wood, 186½; H. S. Berry, 181; P. Killeen (tricycle), 178; T. V. Thorpe (tricycle) 172; W. J. Le Marie, 160½; and A. J. Reeve, 160½.

On July 9th Davey did fastest time in the 100 miles Invitation Handicap for the Gray Memorial Shield—time 5 hrs. 4 min., beating Record for the course.

On August Bank Holiday he won the 100 miles Open Race on the Bath Road—time 5 hrs. 1 min. 12 secs.

On July 1st Eustace Miles won the Tennis Gold Prize for the thirteenth time.

The Ideal School.

By L. MORESBY.



In a book written by Mr. Holmes, late Chief Inspector of Schools and author of the famous "Holmes Circular," is an account of a School which in his experienced opinion is entirely and admirably what it ought to be in the system of education there followed.

I can imagine no subject more interesting nor more vital to the needs of the nation, and I consider that it has a direct bearing on the aims of The Order of the Golden Age, for if the child be rightly educated our task must be immeasurably simplified. It is the present system, so terribly destructive of the power of thinking, that blocks our way at every turn. The man or woman with sympathy and imagination must inevitably be ours. So, without further preamble, I give this description by one of our greatest educational authorities, one who has also the seeing eye and the hearing ear, and the grace to understand the mind of the child. I shall quote largely.

There is a National village school in Sussex, attended by about 120 children. The head teacher has had charge of this school for twelve years. She was never a pupil teacher and never went to a training College. Her staff is composed of her sister, who is uncertificated, and of two supplementary teachers. She herself has to take all the scholars above Standard II.

The first remarkable thing is the bright and happy look on every face. The Sussex rustic is proverbially dull (it may be remembered that John Wesley said he could do nothing with Sussex: they were so slow to kindle or flash), but there is no sign of dullness on any face here. Miss Johnson does not believe in congenital dullness, unless indeed there is actual mental deficiency. But there is plenty of dullness in the ordinary training that children receive and a still fuller share of dullness in the system under which teachers work.

The real difference between child and child in our melancholy educational system is that some withstand the deadening influences better than others. That is about all.

The next remarkable thing is the ceaseless activity of the children. In the ordinary school they listen, yawning, to lectures on History, Geography, Nature study, or what not, or work mechanical sums, write lists of spelling, or pieces of composition, or draw from flat copies. But in this school each is actively employed. It is a saying of Aristotle's that

unimpeded energy is an essential element in happiness.

The third remarkable fact is that all the various activities are *forms of self-expression*. The child and his own interests are behind all he does, and numerous channels of self expression are opened to him. Here are a few of them.

(1.) Talking. This includes the free expression of opinion and experiences, the free asking of questions, formal debating, the making up of dialogues, etc.

(2.) Written composition, including the making of notes by the children for their own use, descriptions of nature, making up of stories, verses, etc.

(3.) Reading aloud by individual children to the rest of the class.

(4.) Recitation of poetry.

(5.) Singing, including the old English folk-songs, which are partly dramatic.

(6.) Morris-dancing, which is also partly dramatic.

(7.) Ordinary dancing.

(8.) Acting, including the dramatic treatment of History, Geography, even Arithmetic; also the dramatic interpretation of Shakespeare, dialogues, scenes from Dickens, etc.

(9.) Drawing with pencil, brush, and chalk.

(10.) Clay modeling.

(11.) Informal gardening, including observations of plant life.

(12.) Informal carpentering, including the making of such useful things as sheds and fences.

(13.) Informal cookery.

(14.) Cutting out and making garments, including the making of simple fancy costumes for the girls, and armour (made of tea-paper) for the boys.

The teacher's one idea is to help the children to educate themselves. She gives them the three great gifts: material, stimulus, and guidance. The rest they must do for themselves. Her fundamental assumption is that real education is self-education, and that for self-education we must have the power of self-expression, and that to foster self-expression is the first and last duty of the teacher.

As to the methods. Take History. The treatment of history is in the main dramatic. When they come to such an episode the older children dramatise it. They consult some historical manual or novel and make up their own dialogues, costumes and other accessories. They then act the scene according to their own interpretation, with the stimulus and guidance of the teacher's criticism. The rest of the class look on, with their history books before them, qualifying themselves unconsciously to act as understudies, and, in due course, to play their own parts. The child who has acted history will always be interested in it, and will absorb its spirit, atmosphere, and more significant facts.

But this is not all the advantage. At the same moment the children are training the sovereign faculties of imagination and sympathy, and the result is dramatic power generated by sympathetic interest. I pause here to ask whether children so trained would not be amenable to appeals to

sympathy and imagination as related to the Humanitarian Movement in a manner that could never be hoped from the dulled faculties and blunted insight which result from ordinary school education?

Nature-study is a prominent feature in the work. When a lesson is given on, say, a holly leaf, each child has its own leaf and a lens. They note the characteristics and try to account for them. They ask questions and often give their own answers. Observation is still further developed by nature rambles and by drawing natural objects, and the search for beautiful quotations. In this way are developed the more emotional qualities, subtle feeling for the general life of nature and sympathy with other forms of life than our own. I am certain that most cruelty is merely stupidity and ignorance and is not delight in pain as pain. Surely this true and beautiful education would tend to destroy it by substituting insight and understanding.

The drawing results of this school have been judged by one who is an artist and an educationist. And bear in mind in reading his verdict that three of the four teachers cannot draw a line, and that the Mistress herself is easily beaten at drawing by the more forward of her pupils. The children have therefore been forced under wise guidance to educate themselves. Here is the report:—

"In this school the teaching of Drawing reaches the highest educational level I have hitherto met in our elementary schools, and the results are the genuine expression of the children's own thoughts. Flat copies are not used and the children evolve their own technique. The development of thought carries with it the development of skill, and this is clearly seen in the drawings, which show good form and proportion, some knowledge of light and shade, a delicate and refined perception of colour, and a wonderful power of dealing with the difficulties of fore-shortening. The central law is self-effort. The children decide what to draw, how to draw it, and the materials to be used. Under their teacher's influence the children become acute critics. In her own words,—'I gave each child an ivy-leaf and said 'Now look well at it.' We talked about its peculiarities, looking all the time, and then I told them to draw one, looking still at the leaf. Then I examined results. A good many, of course, were faulty. In these cases I did not say 'No, you are wrong: this is the way,' and go to the blackboard. I said 'In such and such a part is yours the same as the leaf? What is different? How can you alter it? I make them tell me their faults. There was no blackboard demonstration.'"

Mr. Holmes adds—"I am told that scholars may sometimes be seen seated in the lanes, depicting some object that has attracted their attention." He says also,—*"Were I called on to report on the discipline of this school my report would be brief. There is no discipline. There is no need for any. Apart from his love for his teacher and his pride in his school each child is so happy in his work that the idea of being naughty never enters his head. And if there is no need for punishment it is equally true that there is no need for rewards. With the example of this school before me I cannot*

but hope that some day we shall begin to ask ourselves whether it is wise or right to make the school a training ground in egotism and vanity. The world will draw the child all too soon into its vortex of competitive selfishness."

In such an environment good manners may be confidently expected, for goodwill abounds and the children cannot entertain such kindly feelings without seeking a vent for them. Unspoilt childhood is always graceful and here it is seen in the tact and good feeling of these Sussex children.

This subject appeals to me because I once, and a long way behind this beautiful experiment of which I had never heard, made a somewhat similar one of my own. Living in the country and commiserating the dullness of the village evenings I invited a party of girls to come to my house once a week. I never provided amusement for them and I can truly say I had no educational end in view. Yet education came uninvited. They found their own amusements. They sang, to my accompaniment, learning to take parts. Some of Mendelssohn's duets were finally not beyond our aspirations. I wrote little plays for them—they were acted with amazing verve and skill, so that we were obliged to allow the village to share in our enjoyments, and I gave parties where our repertoire was the attraction. I recall the Quarrel Scene from the "School for Scandal," acted with a delight and "witty touch" that gave me extraordinary pleasure. They recited—sometimes in dialect, sometimes in English that grew purer with each meeting.

They wrote papers on subjects chosen by us all in conclave, chose poems, discussed, laughed, questioned, answered. I invented dances for them—singing dances, though at time I had never heard of the Morris as a modern possibility, and, like Perdita, they danced like a wave o' the sea.

It slowly dawned on me that here was a unique and wonderful weapon for brightening the mental processes and teaching girls by a system of pleasurable interest to open their eyes to their own wondrous powers of self-development. I do not think I thought of it in the light of school education, for I naturally associated that with unrelaxing hours of weariness and boredom unspeakable. Yet I might have known better too, for all that is valuable in my own education has been derived from self-teaching, and I believe this is the experience of most people.

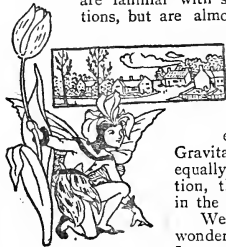
But Mr. Holmes has opened my eyes to the general bearing of my delightful experiment, and I feel that a new planet has swum into my ken. Now I understand why the child, leaving school, buries in righteous oblivion nearly all that has been crammed into him. It never was his. It never was part of him. It was no food for the mind—he could not grow on it. The best thing he can do is to disgorge it as soon as possible and do what he can with an undeveloped mind to the end of his life.

Yet the children will always follow the Piper who can charm them—over the hills and far away into the land of Beauty, Truth and Wisdom.

L. Moresby.

The Law of Attraction.

The Universe is governed by law—one great law. Its manifestations are multimform, but, viewed from the ultimate, there is but one law. We are familiar with some of its manifestations, but are almost totally ignorant of certain others. Still we are learning a little more every day—the veil is being gradually lifted.



We speak learn- edly of the Law of Gravitation, but ignore that equally wonderful manifestation, the Law of Attraction in the Thought World.

We are familiar with that wonderful manifestation of Law which draws and holds together the atoms of which matter is composed. We recognize the power of the Law that attracts bodies to the Earth, that holds the circling worlds in their places; but we close our eyes to the mighty Law that draws to us the things we desire, that makes or mars our lives.

When we come to see that Thought is a force—a manifestation of energy, having a magnet-like power of attraction, we will begin to understand the why and wherefore of many things that have heretofore seemed dark to us.

There is no study that will so well repay the student for his time and trouble as the study of the workings of this mighty Law of the world of Thought—the Law of Attraction.

We often hear repeated the well-known mental science statement, "Thoughts are Things," and we say these words over without consciously realizing just what is the meaning of the statement. If we fully comprehended the truth of the statement, and the natural consequences of the truth behind it, we should understand many things which have appeared dark to us, and would be able to use the wonderful power, thought force, just as we use any other manifestation of energy.

When we think, we set into motion vibrations of a very high degree, "*but just as real as the vibrations of light, heat, sound, electricity.*" And when we understand the laws governing the production and transmission of these vibrations we will be able to use them in our daily life just as we do the better-known forms of energy.

That we cannot see, hear, weigh, or measure these vibrations, is no proof that they do not exist. There exist waves of sound which no human ear can hear, although some of these are undoubtedly registered by the ear of some of the insects, and others are caught by delicate scientific instruments invented by man; yet there is a great gap between the sounds registered by the most delicate instrument and the limit which man's mind, reasoning by analogy, knows to be the boundary

line, between sound waves and some other forms of vibration.

As new instruments are invented, new vibrations are registered by them, *and yet the vibrations were just as real before the invention of the instruments as afterwards.* Supposing that we had no instruments to register magnetism, one might be justified in denying the existence of that mighty force, because it could not be tasted, felt, smelt, heard, seen, weighed or measured. And yet the mighty magnet would still send out waves of force sufficient to draw to it pieces of steel weighing hundreds of pounds.

Each form of vibration requires its own form of instrument for registration. At present the human brain seems to be the only instrument capable of registering thought waves, although occultists say that in this century scientists will invent apparatus sufficiently delicate to catch and register such impressions. And from present indications it looks as if the invention named might be expected at any time. The demand exists, and undoubtedly will soon be supplied. But, to those who have experimented along the lines of practical telepathy no further proof is required than the results of their own experiments.

We are sending out thoughts of greater or less intensity all the time, and we are reaping the results of such thoughts. Not only do our thought-waves influence ourselves and others, but they have a drawing power—they attract to us the thoughts of others—things, circumstances, people, "luck," in accord with the character of the thought uppermost in our minds.

Thoughts of love will attract to us the love of others; circumstances and surroundings in accord with the thought; people who are of like thought. Thoughts of anger, hate, envy, malice, and jealousy will draw to us the foul brood of kindred thoughts emanating from the minds of others; circumstances in which we will be called upon to manifest these vile thoughts and will receive them in turn from others; people who will manifest in harmony; and so on.

A strong thought, or a thought long continued, will make us the centre of attraction for the corresponding thought-waves of others. Like attracts like in the Thought World: birds of a feather flock together.

The man or woman who is filled with love sees love on all sides, and attracts the love of others. The man with hate in his heart gets all the hate he can stand. The man who thinks 'fight' generally runs up against all the 'fight' he wants before he gets through.

And so it goes; each gets what he calls for over the wireless telegraphy of the mind. The man who rises in the morning feeling "grumpy" usually manages to have the whole family in the same mood before the breakfast is over. The "nagging" woman generally finds enough to gratify her "nagging" propensity during the day.

This matter of 'thought attraction' is a serious one. When you stop to think of it, you will see that a man really makes his own surroundings,

although he blames others for it. I have known people who understood this Law to hold a positive calm thought, and be absolutely unaffected by the inharmony surrounding them. They were like the vessel from which the oil had been poured on the troubled waters—they rested safely and calmly whilst the tempest raged around them.

One is not at the mercy of the fitful storms of thought after he has learned the workings of the Law.

We have passed through the age of physical force on to the age of intellectual supremacy, and are now entering a new and almost unknown power—that of psychic power. This field of energy has its established laws, as well as have the others, and we should acquaint ourselves with them, or we will be crowded to the wall as are the ignorant on the planes of effort.

We should endeavour to understand the great underlying principles of this new field of energy which is opening up before us, that we may be able to make use of this great power and apply it for legitimate and worthy purposes, just as men are using steam, electricity, and other forms of energy to-day.

W. W. Atkinson.



PROGRESSIVE THOUGHTS.

Humanity's greatest hindrance is the outgrown possession—outgrown and retained. The outgrown tool, the outgrown toy, the outgrown book, the outgrown friend, the outgrown promise, the outgrown purpose, the outgrown ideal, the outgrown love, the outgrown God! Growth in men no less than in plants involves the death of the old with the life of the new. What should we say of the tree in Spring that wept away the sap which is its vernal essence over the mouldering leaves still lingering at its base with their wintry reminiscence? Yet we of human evolverment scarce do better in piling about ourselves an array of useless possessions already ghastly with the death-blight; things whose acquiring may have been helpful but whose tending is distinctly harmful.

Who can be poorer than the childless rich? Real misery you find not in the squalor of Rivington Street but amid the splendor of Fifth Avenue. For on the Avenue there is no place for heart. Take all the world away from me if you will—but leave me the loving smile and dear trustful nestling of little children. I can do without heat, without clothes, without food, without most of the things the world calls necessities; I cannot do without a clear vision of angels from my window and a hallowing touch of children at my door. To mother all the friendless little ones—ah, nothing keeps a man's heart so young as this! For tears shall melt the blindness from his eyes, smiles shall take the coarseness from his lips, prayers shall bring a halo to his brow, and he shall know what God has given to the heart of the Madonna.

Edward E. Purinton.

The National Health.

The National Insurance Bill which will shortly become law appears likely to have far-reaching effect on the attitude of the public mind towards health questions.



That there are flaws and mistakes in it cannot be doubted, but that when these weak spots are amended it will be a piece of sterling legislation cannot be doubted either. It assumes a governmental responsibility for the health of the people which

must be the beginning of better things and will probably lead before long to the establishment of that Ministry of Public Health which has long been felt by the wise to be a necessity.

The fact is we do not realize how enormous is the mass of *preventable* disease and death. The spread of knowledge on this point is most important. What we want is not a cumbrous Royal Commission sitting at long intervals and dragging its unwieldy length over years, but industrious and alert Committees taking evidence on various branches of the subject and reporting to a central authority. Frequent reports should also be issued to stimulate public interest. As a model of the reports I have in view I should propose Professor Irving Fisher's "Report on National Vitality, its wastes and Conservation," being Bulletin 30 of the Committee of one hundred on National Health.

This report is comparatively brief, for it occupies only 129 pages of large print. The evidence taken is given in a condensed form and is incorporated in the body of the text. It is opened by an excellent summary of each chapter and concludes with a useful index, and, last but not least, it is as interesting as any novel. Here one reads the history of a nation's struggle for its life against the injurious influences of civilisation and modern industrial conditions, and here can be studied the road to ruin and the narrow way that leads to physical salvation.

The only chapter with which I can concern myself now is that entitled "Conservation through personal hygiene," and to this Prof. Fisher devotes especial care, knowing that the chain is no stronger than its weakest link.

He rightly says that personal hygiene is of the utmost value directly, but *also* because it furnishes the basis of public opinion. This is most true. The gospel of personal hygiene preached by the Food Reform and allied Societies and Physical Culture papers in the last ten years has done more to form a sound public opinion on health questions than all the medical profession had been able to accomplish in all its centuries of existence. Each person turning his attention to his own health is forced to realize its interdependence on the health of others. And so we grow from the particular to the general, and interest in hygiene and physical education spreads like a prairie fire.

Prof. Fisher makes a distinction which I have often laboured between the "well" man and the man in ideal health.

"When a person is free from all specific ailments he usually calls himself well. There is however a vast difference between such a 'well' man and one in ideally robust health. The difference is one of endurance and susceptibility to fatigue." That is just the point. The man who is sensitive to fatigue under ordinary conditions is not a well man, whatever he may think himself. This leads Prof. Fisher to the consideration of diet in relation to fatigue and his remarks are most interesting to food reformers. He says that evidence has accumulated that auto-intoxication (self poisoning) is the chief cause of undue fatigue, and he quotes Professor Chittenden's opinion that waste products from the combustion of proteid are responsible for fatigue. He adds—

"Analysis of the diets of several hundred vegetarians shows that on the whole they are lower in proteid than the average American diet. Comparative experiments on 17 vegetarians and 25 meat-eaters in the laboratory of the University of Brussels showed little difference in *strength* between the two classes but a marked superiority of the vegetarians in point of endurance. The average superiority was 52 per cent. The vegetarians recuperated from fatigue more quickly than the meat eaters. The virtues and drawbacks of vegetarianism have as yet received almost no scientific study. Prof. Chittenden is now engaged on such a study."

This is good news. But 52 per cent! Think of it! My own experience with myself and many others amply bears out this statement, but it is good to see it in a report published by the Washington Government Printing Office. There is no doubt of the fact—Fatigue in normal persons from any exertion which is not entirely abnormal might be a thing of the past if people would take the trouble to master the rudiments of dietary science.

In connection with diet Prof. Fisher touches also on a subject of transcendent importance. He points out the influence of the low proteid diet on morality, and places on record the fact that experiments tend to show that excessive meat eating has the same effect in stimulating the more brutal passions as alcoholic stimulation. He adds that this needs much consideration in relation to the upbringing of children, and concludes this branch of his subject by saying—

"Retinence on such subjects is justified only so far as it makes for youthful innocence. But ignorance is not innocence. On the contrary it is the surest road to guilt."

At the time of the great epidemic of strikes in last August a letter appeared in the *Times* from an observer who looked a little deeper than most. The point he made was that it had been noted at various times that the white man is unable to endure continued heat and sunshine without a strong development of nervous irritability and exacerbation of temper, and he was inclined in this connection to lay some stress on the unusual heat and glare of the summer as accounting for the general unrest and anger. He gave no reasons for this, merely saying it

had been often noted as a fact. It is known however to scientific observers, that hot weather causes the waste products of wrong feeding and especially of meat-eating to circulate in the blood causing ill temper, irritability, and depression which their victims attribute to the cussedness of things as they are, instead of to the very simple physical reason. It is well known that suicide (for instance) is much more common in hot weather than in cold, when the poisons are driven out of the blood into the joints and tissues, thus producing a feeling of exhilaration and good temper. If this be true what great national issues hang on the right understanding of even partial cause and effect in such matters.

Every word of these Reports deserves consideration from statesmen and all who care for the world's progress. But would it not tend to elucidate the aims of the Insurance Bill and to awaken public interest in it from other than the financial side if such a Report as this could be issued here, or even if this were reprinted and put within reach of English publicists? It is true that American conditions differ from ours in minor matters, but the similarities are great and abiding. And why should we also not have a national Committee to consider these questions of national health?

In speaking of the National Insurance Bill there is, however, one point that cannot be made too clear. There can be no compromise with any clause which tends to endow Vivisectional Research at the cost of the purses and consciences of the community. The Government will but draw a hornet's nest about their ears if any proposition of this kind is attempted to be carried.

Lily Hodgkinson.

Adelina Patti's Rules of Health.

This famous singer has preserved her health very successfully. Here are some of her rules:

"It is natural to be healthy; disease is punishment for some indiscretion or excess. Every time we are ill we squander a portion of our youth, the capital of life. Don't let yourself become ill. Live regularly, simply, and frugally.

Sleep eight hours daily. Ventilate the sleeping room. When my voice was the only thing I had on earth, I slept with my windows wide open, summer and winter, and never caught cold by so doing.

Do not allow social obligations to interfere with the simplicity of your life; complicated living breeds worry, and worry is the main enemy of youth and happiness. Make the home a pleasant, cheerful place.

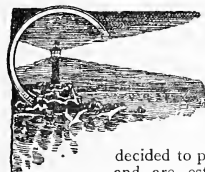
Drink nothing but water or milk; you cannot drink too much water; live in holy fear of medicine and alcoholic drinks.

It takes little real food to keep the body strong. Fruit is by far the best and cheapest food. I know a family of gigantic blacksmiths, all big men, who have for over thirty years eaten nothing but milk, dried figs, and nuts.

Health is youth; disease is old age. I feel as young at fifty as I did at thirty."

Editorial Notes.

Our Members and Friends will be glad to know that a Chinese Rational Diet Society has been established in Shanghai, by Dr. Wu Ting Fang, formerly Chinese Minister in Washington, in conjunction with a Mr. Li.



Fang, formerly Chinese Minister in Washington, in conjunction with a Mr. Li.

Fortnightly meetings are held at Dr. Wu Ting Fang's house, and the Members already number 300. They have decided to push a vigorous campaign, and are establishing a Vegetarian Restaurant in Fu Chow Road.

There is every probability that the literature of The Order will be used for the furtherance of this work, and thus, this new organization will become an important centre of influence for the promulgation of our ideals in the Celestial Empire.

Dr. Wu Ting Fang has written to negotiate for an edition of "The Testimony of Science" in Chinese, and also for an English edition for circulation in his country.

* * *

Our Work in India.

Our Propaganda is being actively pushed forward by Mr. Lallubhai Gulabchand and his co-workers. The booklet *The Testimony of Science* (50,000 copies of which have just been printed for dispatch to India) has been distributed amongst the boys and girls of the Matriculation classes in all the High Schools in Bombay, and a competitive examination in the form of an Essay has been held under the presidency of Dr. Sir Bhalechandra Krishna Bhatwadekar, J.P. Prizes were distributed (amounting to 170 rupees) amongst the six most successful students, namely: John Samuel and S. Malelu (Native Christian); Manchershah F. Mogal, Miss G. Cursetji (Parsis); Moses Soloman (Jew); Dayal R. Boda, Hiralal P. Bhatye (Hindus). A large Meeting was held on the occasion, and eloquent speeches were delivered by two of our Jain brethren, Messrs. Maneklal, Ghelabhai and others. In consequence, several Parsis who were present pledged themselves not to touch meat again. A further examination for Parsis was held on Sir William Cooper's *The Toiler and his Food*, a similar amount in prizes being given from the Jiva Daya Prasarak Fund.

During the past year 120,000 leaflets have been distributed by these friends, and many thousands of books published by the O.G.A. have been circulated among the people.

* * *

The Animal Protection Congress.

The Sixteenth International Animal Protection Congress was held at Copenhagen, on August 1st to 5th, and was attended by delegates from 13 countries in Europe and America. A large number of Resolutions were passed, the

chief of which emphasized the following points.

—(1) That organisations of teachers concerning the duty of animal protection should be formed; (2) That the aforesaid duty should be clearly taught in schools; and that an 'Animals' Day' should be set aside each year for the inculcation of humane principles; (3) That the docking of horses' tails should be prevented by law; (4) That the cruel methods employed in artificial feeding, such as the cramming of poultry for the markets, is not only disgusting and reprehensible, but renders such food unfit for human consumption; (5) That the cruelties of slaughter should be lessened by the adoption of such methods as the stunning of animals by means of a shooting apparatus, and that children should not be allowed to witness butchery in any form; (6) That detailed regulations concerning the transportation of animals, both national and international, framed from the animal protection point of view, should be formulated and adopted; (7) That the Press should be invited to devote a column to Animal Protection news and ideas and the advocacy of Humaneness; (8) That the police should be properly instructed concerning animal protection; (9) That painful experiments upon animals for scientific purposes should be abolished, for they revolt our moral feelings in the highest degree—and modern inventions enable us to achieve better results in other ways; (10) That some attention should be given to the treatment meted out to fish during the process of capture and transportation and preparation for the market; (11) That the keeping of wild animals in captivity for show purposes should be deprecated; (12) That an effort should be made to secure the co-operation of railway servants for the work of animal protection; (13) That as the wearing of furs is associated with so much cruelty, and so contrary to good taste and modern culture, all friends of animals should abstain from wearing real furs, and should make known to their acquaintances the excellent fur substitutes which are now manufactured; also the cruelties inseparable from the trapping of seals, etc.

The Order of the Golden Age was represented by one of its Members, Mr. J. M. Borup, who delivered an Address entitled "Humanity and Diet," the chief portion of which is printed on page 208.

* * *

Signs of Progress.

One of the most striking evidences of the growth and progress of the Food Reformation which we advocate has recently been furnished by the *Meat Trades' Journal*, which declared that "Vegetarianism is spreading over the country like some loathsome disease." Further evidence is furnished by the publication of numerous books which reveal to the public the truths which underlie the Food Reformation and the arguments which may be urged in favour of abstinence from flesh food. In the fifth edition of "A Guide to the leading Controversies of the Day," recently issued by Routledge and Sons, a chapter is added on the pros and cons of Vegetarianism, written by W. T. S. Sonnenschein,

B.A. The following are some of the statements in favour of a non-flesh dietary:—

"The slaughter of animals is degrading, when animals are bred for the purpose. The conversion of pasture land into agricultural land would greatly benefit the nation both by providing employment and by rendering Great Britain independent of a foreign food supply.

The general recognition among educated people of the Darwinian theories adds special force to the argument against domesticating cattle for the purposes of slaughter; for in the case of these, "artificial selection with a view to the table only is substituted for the healthy operation of natural selection, and the animal is thus deprived of its capacity to improve and rise in the scale of being. And moreover, animals in a domestic state are more liable to disease than when wild.

The process of evolution teaches us that Man will have ever less and less to do with animals, which are a fertile seed-ground for disease, e.g., cows are largely responsible for consumption.

The slaughter of animals is accompanied by much cruelty, as when calves and lambs are separated from their mothers; animals also suffer much in transit; and while the cruelties at present associated with the slaughter-house might be abated, they never could be quite abolished by the erection of public slaughter-houses, e.g., learners would always cause much suffering. All observers testify to the horror shown by animals on smelling blood, probably the cause of intense suffering to them. Alarm is said to produce creatinine (a poison) in animal flesh. Humane methods must always be expensive, and hence unlikely to be adopted by butchers.

The work of destruction is demoralising and therefore employment from which we should relieve fellow-citizens.

Vegetarianism fosters humanity and gentleness, whilst a meat diet produces ferocity.

The formation of Man's teeth (he has no teeth wherewith to "tear" flesh food), the fact that he has not a rough tongue, and the nature of his intestines, which are long and sacculated as compared with those of the flesh-eaters, prove him to be *frugivorous* by nature. Did Man depend on his strength and his speed for his food he would have to be a carrion eater. Again, the blood of the carnivora neutralises acids more than does Man's blood.

It is quite possible to get as much nourishment from a vegetarian as from a meat diet; for, while the consumer of meat takes, in addition to meat, largely proteid, a large amount of starchy food, the vegetarian balances his diet by living on pulses and cereals which contain a large proportion of proteids mixed with starch. This solution of the food problem has attracted much attention in various works on physiology. No scientific vegetarian lives on vegetables only; nuts and cheese contain no starch. Professor Chittenden, as the result of experiments on Yale students and others, has proved that a wisely constructed low-proteid diet produces an immeasurably greater power of endurance than a flesh diet. (*National Review*, June, 1907).

The craving for stimulants in many cases is the result of the stimulative qualities of meat, which induce a craving for stronger stimulants. Dr. Keith says the only hope for curing drunkenness lies in a non-meat diet. Mrs. Bramwell Booth has excluded meat from Salvation Army Homes for inebriates, and has, since doing so, effected many more cures.

The poisons in meat, tea, and coffee produce certain forms of arterio-sclerosis, leading to premature old age.

Vegetarian Diet is capable of as much variety as any meat diet can afford. Vegetarians have introduced to the masses new vegetables, such as haricot beans, lentils, tomatoes, etc., and whilst costly dishes are possible, the object of rational vegetarians is to bring people to a rational simplicity.

Poisonous waste products, especially uric acid, must be thrown off by the organism. Human organs can eliminate their own proper (i.e., Endogenous) uric acid, but they cannot easily throw off the Exogenous, i.e., uric acid induced by the consumption of flesh. These poisonous acids contained in flesh foods, tea and coffee, are known as purins, and the extent to which the scientific principles of vegetarianism are leaving medical thought is shown by the fact that many non-vegetarian doctors now put their patients upon purin free diet for various diseases."

The *Weekly Times & Echo* is making a special feature of Food Reform in its columns, and is

regularly publishing articles in favour of our Movement and its ideals. On August 13th, a two-column article was reprinted from *The Herald of the Golden Age* on "The value of nuts as Food," and others are to follow. The quotations printed above and the article in the *Weekly Times* are both resultant from the direct influence of workers on the O.G.A. Staff. And these illustrations are only samples of the effects that we are constantly exerting on current public opinion.

As quotations from our Journal are now made by numerous newspapers and magazines in all parts of the world, its influence on contemporary thought is much greater than many of our friends realize, and its usefulness steadily increases with the rapid growth of our circulation and prestige which is taking place.

The Order and its Mission is now attracting notice in all parts of the world, and a most appreciative and sympathetic description of our Work was recently published in one of the most important of the illustrated Italian Magazines. All such references tend to make the public think and enquire, and many come over to our side in consequence.

The large demand for literature which came from India last quarter has been followed up by other large orders, and our output of educative literary matter this year will entirely eclipse that of any previous year in the history of our Movement. "The Testimony of Science," the new and revised edition of which is now ready (price 2d.), is being translated into Hindustani.

* * *

Prayer versus

Visivisection. A Circle for the abolition of Vivisection has been formed, (the Hon. Secretary being Miss Horsfall, Meadow Studios, Bushey, Herts), and lovers of animals are invited to join in the outpouring of Thought Force, by means of Prayer Concentration and Will Power, every Sunday at 10 a.m. or 3.30 p.m.

The following appropriate prayer is suggested,

Father of all Love, in whom we have our being; whose life maintains the universe and all that is, who sufferest in the suffering of both man and beast; save, we beseech Thee, thy creatures, our little brothers, from their great suffering. Seed the light of thy wisdom into minds that are darkened that they may see and understand the unity of all the life in thy universe. Grant that our prayers and supplications, which we raise at one time to Thee, may hasten the day when all living creatures that Thou hast made shall be delivered from the bondage of pain. Strengthen and guide us in our efforts to reduce the pain that Man inflicts on the animals who share thy life, thy world, thy love with us. Give us wisdom and power, that we may work well and wisely for the coming of that great day when pain shall have fulfilled its mission and taught its lesson, and joy—the divine inheritance of both animals and men—shall rule on Earth below as bliss reigns now in Heaven above. Amen.

Those who wish to help further are invited to say the following words every morning at 8 a.m.

"May the Divine Love and Wisdom illuminate the minds of men, teaching them the kinship of all living beings, and their responsibility to help, protect, and cherish their younger brothers of the animal world."

All who decide to join this Circle are requested not to indulge in any harsh thoughts against Vivisection, as this will assist the Powers of Evil rather than of Good.

The Cause of Cancer.

The increasing disappointment of the more thoughtful sections of the public concerning the results of Medical Research in general and of Cancer Research in particular (as carried on by the recipients of the monies of the Imperial Cancer Research Fund) has been appropriately set forth in the following letter sent to the *Daily Mail* by Sir William Earnshaw Cooper:—

"Sir,—If one may judge of the work of the Imperial Cancer Research Fund from the brief notice on your issue of yesterday's date, it would appear that Dr. Bashford's Report lacks that definiteness which the public has perhaps a right to expect.

"The announcement of Sir William Church that 'the relationship that Cancer bears to the animal in which it occurs is an individual one' is of little importance compared to the cause of this fell disease, and unless those who carry on the research work of the Fund can tell the people something about the origin of Cancer, and then of its cure, they will perhaps be justified in assuming that the work of the Imperial Cancer Research Fund has not been so successful as it was hoped it would have been.

"Your notice refers to Dr. Bashford's Report, and says that he 'for the first time demonstrates that it is wrong to make statements of a disquieting nature about the increase of Cancer in general.' While admitting the soundness of the general principle underlying this statement it will however be necessary for the Doctor to justify his position by statistics showing that Cancer is in reality decreasing before the public can believe it is not increasing.

"In a book published a few weeks ago by Dr. Robert Bell, M.D., F.R.F.P.S., entitled 'The Cancer Scourge—and How to Destroy It' (Order of the Golden Age), I find the opening paragraph is as follows:—'When we are aware that 30,000 people die of Cancer every year in England and Wales, while a proportionate number also succumb to it in Scotland and Ireland, and that 25,000,000 of the inhabitants of the globe, at present, are doomed to be cut off by this terrible scourge, all of which deaths are preventable, is it not a matter for wonder that the public remain indifferent to the safety within reach of all, if only a little common sense were exercised?'

"Further on Dr. Bell says:—

'It is only too evident that the disease is on the increase, and will go on increasing if Man continues to defy, under existing modern conditions, those beneficent laws which have been enacted for his guidance and well-being.'

"Then, I have heard it deliberately affirmed by those who may be regarded as experts in Cancer statistics, that of all the males living in civilised countries to-day, one of twelve must die of Cancer, while of the females living, one in seven must die. If this be so, we should boldly face the question: not shrink it.

"But, be this as it may, the people are naturally more interested in the cause of Cancer and how to cure it, than in the announcement of Cancer specialists that 'it is individual,' or 'that it is wrong to make statements of a disquieting nature,' and that 'Cancer is caused by chronic irritations of any particular part of the body.' Such statements, while savouring of empiricism, afford neither comfort nor hope to the unfortunate victims of this dread disease who naturally watch with absorbing interest the publication of these annual reports.

"The Imperial Cancer Research Fund announces that 'a considerable number of cases of natural healing of spontaneous malignant new growths have now been observed in mice affected with Cancer. This has also been observed in human beings.—Good! But cannot they carry us a step further, and say what caused this 'natural healing?'

"Dr Robert Bell, in the book referred to, distinctly affirms that the cure for Cancer is a carefully selected diet in which flesh food plays no part. He further contends that Man, being a frugivorous animal, eats the flesh of other animals—which is often diseased—at his peril, and that this diseased flesh is one of the commonest causes of Cancer.

"What do the experts of the Imperial Cancer Research Fund say to this?

"Personally, I know little or nothing of the matter, but as one of the public, and being deeply interested in this terrible scourge, I confess to disappointment at the inconclusiveness of the research work of the Fund, I am also inclined to the belief that Dr. Robert Bell may be right, and that his long research work, of thirty years or more, justifies the firm attitude he has assumed in regard to the cause and cure of Cancer being practically a question of a carefully chosen diet."

It is high time that those who present large sums for the alleviation of human suffering should exercise ordinary intelligence concerning their stewardship of wealth, and be careful to see that they get an adequate return for the money they devote to such kinds of philanthropic endeavour. It is not enough to simply give wealth for purposes of scientific experimentation; they should ascertain that such experimentation results in actual benefit to the community and not only to vivisectionists and empirical professional investigators whose ability manifests itself, chiefly in self-advertisement.

Millions of pounds have been given by Rockefeller and other misguided donors to endow physiological laboratories and to provide fees for the men who torture God's creatures in them, but it is difficult to find any real good that has come to the human Race from such prostitution of wealth, whereas the agony inflicted upon animals in these endowed Hells is beyond all conception.

A Home Office return states that the total number of vivisection licenses during the year 1910 was 542; that experiments other than simple inoculations, hypodermic injections, or similar proceedings numbered 4,939; while inoculations, hypodermic injections, and some few other proceedings performed without anaesthetics totalled 90,792.

The advocacy of hygienic living and hygienic dietary, although so simple a way out of our present diseased conditions, is likely to bring forth an infinitely greater amount of beneficent result, and it is far less costly in every way.

* * *

At the Annual Congress of the Royal Sanitary Institute held at Belfast, on July 28th, some startling statements were made by the President of the Veterinary Inspectors' Conference, Mr. J. A. Jordan (Veterinarian to the Borough of Belfast). His address included the following remarks:—

"Altogether last year we imported over seven million cwt. of frozen and chilled beef, to the value of 8½ million pounds sterling, and was strongly of the opinion that all this meat should be marked in such a way that the public would know they were purchasing imported frozen or chilled meat, and that it had been inspected and passed at the place of slaughter. It was common knowledge that a considerable number of old and emaciated, and, he ventured to say, tuberculous milch cows, were converted into a cheap quality of beef for human consumption in the country. In the majority of small towns there was no inspection whatever, and unscrupulous butchers, being aware of this fact, make a practice of going into these rural districts and slaughtering their cattle where they were practically left to do as they liked. Moreover, farmers often disposed of doubtful or diseased cattle to the small butcher for the purpose of slaughter. From the administrative standpoint the marking of meat was the only practical method of insuring the efficient inspection of meat shops. At the present time the inspectors had no means of knowing whether the meat exposed for sale in the shops of our cities had been previously inspected or not. The lack of any system of meat-marking in this country was a disgrace, and he trusted that the day was not far distant when Parliament would pass a bill which would enable us to take our place with other European nations in regard to this all-important matter."

The chief Veterinary Inspector and Superintendent of Abattoirs at the Metropolitan Cattle Market, Islington (Mr. W. G. Barnes), confirmed these statements in a paper on the same subject.

"Every blessing makes you a debtor. Pay, pay, pay!"

"More than half of the meat consumed in this country was," he said, "never seen by an Inspector. In many parts of the country the system of meat inspection was scandalous."

* * *

An effort was made this year to reach with our evangel the multitude who **Keswick Convention.** flock to Keswick for the well known Spiritual Convention. Two of our Members, Mr. Cuthbert Morson and Mr. W. Tull, kindly volunteered to look after a Literature Stall during their vacation, with the result that a goodly number of our publications were placed in the hands of some of the Keswick enquirers concerning the 'way of salvation.' Their attention was thus drawn to the need which exists in this country for *physical* as well as *spiritual* salvation; the booklets will doubtless prove suggestive and helpful to many, and may lead, in some cases, to that "amendment of deeds" which is the true meaning of the word that is translated 'repentance' in our Bible (which was correctly rendered in the early Saxon translation). The personal appearance of many of the Keswick seekers after holiness emphasized the necessity for their realization of the truth that *holiness* means *wholeness*, and concerns both the body and the soul.

* * *

A In connection with the Coronation a number of members of the Jain Society of India (the wealthiest and most cultured fraternity of the native community) visited London and came to our Headquarters to manifest their sympathy with our Movement and its leaders. Their President, Rao. Saheb T. Mooljee, J.P., invited the Council of the Order to a Luncheon Banquet, which was cooked and served in our Lecture Room by a Brahmin, (Mr. Mohan) and it proved a most instructive and memorable feast—demonstrating that the culinary art has been studied by our Hindu brethren very completely. The following courses were served and were much appreciated:—

(1) **BIARING**—A very small variety of rice, sweetly scented and excellently cooked in Ghee (clarified butter), flavoured with sugar, saffron, cloves, cinnamon, and cardamom seeds.

(2) **MUG**—A small green pulse resembling diminutive green peas and tasting something like them, fried in Ghee.

(3) **BHAGIAN**—Fritters containing pulse, flour, dried vegetables, and bananas, fried crisp in Ghee.

(4) **SHAKS**—Chopped green vegetables, delicately cooked in butter.

(5) **PURI**—Popped and fried flour pancakes, extremely light and crisp.

(6) **SHIRO**—A flour pie, containing wheat flour, clarified butter, sugar, almonds, and raisins.

(7) **DUDHAPAK**—Sweetly scented milk, made of milk, rice, sugar, almonds, pistachio nuts, cardamom seeds, saffron, charoli. This was a very delicious, rich, and nourishing drink.

A felicitous exchange of fraternal greetings and compliments followed the repast, and Dr. Oldfield (who had purposely refrained from participation in order to be able to assume the role of friendly critic) then offered his views concerning the excellency of the dishes that had been served and the improvements which he would suggest in the Menu, which virtually consisted in the inclusion of a proportion of uncooked fruits and vegetables so as to add *vitality* to the cuisine. He expressed the opinion that one of

the reasons why many of the Hindus were not robust was that they depended too much upon cooked food; but in response, while this was admitted, it was pointed out that early marriage has been the chief factor in preventing a strong physique from becoming general in India.

Those who desire to see an increase of fraternal sentiment between the East and the West would have been glad to have noticed how entirely this assembly was dominated by harmonious and friendly feeling. I was pleased to find that a Professor of Hindu Philosophy (Pundit F. K. Lalan) who was present, and who was the chief spokesman for the party, held broad religious views and beliefs which were entirely in harmony with the tenets of the O.G.A. and its publications. He said to me "You may regard the Jains in India as being virtually Members of your Order already, although they may not actually have joined your Society."

* * *

**Our
Honorary
Treasurer.**

The portrait of Sir William Earnshaw Cooper, C.I.E., which is printed as our supplement this quarter, represents not only a distinguished man of affairs and a writer on many social, economic and scientific questions, but also a fine illustration of the value of fruitarian dietary for those who are well advanced on life's journey. Our Hon. Treasurer is in his 70th year, but would easily pass for 55, and he is lithe, alert, keen, and mentally and physically fit. He became an abstainer from flesh food nine years ago, since which time he has certainly grown younger in appearance and much more active and healthy in every way; it would, I think, be difficult to find a man of his age who looks so 'well' in all respects.

Sir William was Chairman of the Chamber of Commerce for Upper India for eleven consecutive years (a Record in official elections), and he founded and still presides over a Company which employs many thousands of workers. As a philanthropist he is no less distinguished, and it is owing to his study of the world's greatest needs and his desire to see practical and fundamental remedies applied to them that he has so generously supported the educative work of The Order of the Golden Age. He holds a Colonel's Commission in the Auxiliary Forces, and has written books on political questions that are standard works and have been very extensively reprinted. His latest book on 'Spiritual Science' has attracted world-wide attention and brought him shoals of communications which express the gratitude and interest of the writers.

Let us hope that the Senior Member of our O.G.A. Council may long be spared to give his colleagues the benefit of his mature experience and wisdom in connection with the administration of the affairs of the Society.

* * *

**The Late
Dr. Abram-
owski.**

The passing from this world of our Colleague, Dr. O. L. Abramowski, who has rendered such great service to the Food-Reform Cause in Australia, caused spontaneous evidence concerning the value of his labours in the interests

of mankind to be at once forthcoming. Letters of sympathy and appreciation were received by his widow from every part of the world.

As many people were perplexed by the news of his sudden death, and certain opponents of Fruitarianism have suggested that his dietetic views shortened his life (though the reverse is the truth) it is advisable to print the following extract from a letter written by Mrs. Abramowski:—

"I am very pleased indeed to give you information re the cause of the Doctor's death, so that you may be able to refute any hostile remarks, which would injure a just and good Cause.

His rejuvenation was complete, wonderful and lasting, allowing him an activity, both of body and mind, far beyond his years, and giving him a keen enjoyment of life, which alone was worth striving for. His body and all organs were, according to Medical men who examined him and Assurance Co.'s statements, in most perfect order and state of health and strength to the very last, his death a most peaceful and painless one, like slumbering into another world.

These were the results of his diet and mode of life on himself, while there are thousands whose lives he has saved, prolonged and freed from pain by his advice and treatment—most wonderful cures and happy restorations indeed.

Now for the cause of his death:—

Inadequate support of his ideas and his Sanitarium resulted in a severe financial failure, quite unexpected and unprovided for by the sanguine Doctor, whose every thought was but the benefit of humanity at large.

He took this so much to heart, that after having to give up the Sanitarium, he lost interest in life and neglected himself in spite of our entreaties to take care of himself.

His diet and fasting cure being proven by hundreds of results of the most successful kind, he had commenced to experiment with his body in different directions, *introducing poisons and disease germs of all kinds*, which his body had resisted so long as his general state of health and vigour was not lowered by worry and trouble.

But mind and body *clashed together*, proved too much for even such a resistant commonwealth of cells. The combined poisons did their work, and he died within a week, keeping up cheer and hope to the last.

Please make any use possible of this information, so that the Dr's. great and good work may continue to help sufferers and believers."

* * *

A Song of Mercy.

A song entitled "The Quality of Mercy," by Miss Dolores Grenfell, which has been dedicated by special permission to Her Majesty Queen Alexandra, has been kindly presented to the Order of the Golden Age. Copies (price 1s. 6d. net) can be obtained at our Offices. This song was sung with great success at the Coronation Concert at the Albert Hall. It is hoped that our musical friends will send for copies and thus help to replenish our empty exchequer.

* * *

Our Lectures.

The following lectures have been arranged for the coming quarter, and all who wish to secure tickets (gratis) should make early application for the same to the Hon. Secretary at Headquarters.

On October 4th, at 3.30 p.m., Dr. Stenson Hooker will lecture on "Some Secrets of Perfect Health"; On October 18th, at 3.30 p.m., Dr. A. B. Olsen will speak on "The Medicinal Value of Fruits"; On November 1st, at 3.30 p.m., a lecture will be given by Dr. Josiah Oldfield, on "How to Avoid Consumption"; On November 15th, at 3.30 p.m., Mrs. Hodgkinson will speak on "The Coming Race"; and Mrs. Despard (President of the Women's Freedom League) will lecture on December

13th, at 3.30 p.m., her subject being "Food Reform in Relation to the Welfare and Progress of Women."

The lecture on December 13th has been arranged for that date because it was impossible for Mrs. Despard to speak on the first Wednesday in the month.

* * *

Athletic Notes.

Our glorious summer has rendered possible great efforts by fruitarian athletes, particularly the Cycling section, and Records have been put up in all directions, English, Irish and Scotch exponents of the diet all being conspicuous.

R. J. R. Mcreedy, won the 12 hours' Scratch Race of the Irish Road Club, Dublin, on Coronation Day, with a heavy wind prevailing, and, on the same day, in a similar ride organized by the North London Cycling Club, Agnew was the winner. On August 12th, in the Irish Road Club's 24 hour competition, Mcreedy took first place with a total of 302 miles, followed home by another fruitarian, Palmer, who rode 298 miles, notwithstanding that he was unfortunate enough to require a change of tyres no less than six times during the race.

In Scotland, A. J. Griffiths, has been beating Records. On July 17th, he did the distance from Glasgow to Dumfries, 149½ miles, in 9 hrs. 40 mins. 5 secs., lowering the previous Record by over 19 minutes. And in a later attempt to exceed the standard of 175 miles set for the Scottish 12 hours' Record, he was successful with a mileage of 181½, over roads which in parts reached a height of 1,100 feet.

J. W. Kirk, of Hull (also a fruitarian), on July 15th, in the Yorkshire Championship, covered the 50 miles in 2 hrs. 32 mins., and on July 20th he broke the 50 miles' competition Record for Yorkshire, over heavy roads near Hull, winning the Grieg Memorial Shield from scratch, in 2 hrs. 30 mins. 3 secs. On July 25th he broke the Hull to York and back Record by 7½ mins., clocking 3 hrs. 42 mins., with five stationary checks, the distance being 70 miles over the Yorkshire Wolds. On July 31st he broke the 100 miles' Yorkshire Record by over 7 minutes, in 5 hrs. 16 mins. 49 secs., despite the fact that he was off his machine nine times during the race. And on Bank Holiday he won the 100 miles' Championship of the Yorkshire Road Club, also securing first place in the handicap.

On July 23rd, A. G. Hoath did fastest time in the Croydon C. C. 50 miles' Handicap, also winning outright in 2 hrs. 23 mins. 21 secs.; and on July 30th, partnered by Gibbon, the pair scored a fine success in a 50 miles' tandem trial on southern roads, covering the distance in 2 hrs. 10 mins. 42 secs.

On August 5th, John Miller, captain of the Scottish Branch of the Vegetarian Cycling Club, did fastest time in an open 50 miles, in a downpour of rain over heavy roads; and crossing immediately afterwards to Dublin, he won the Dunlop Cup in the Irish Road Club's 50 miles' Handicap.

On 5th July, C. R. J. Withers won the 4 miles' Scratch Race, for the "Caterer's Trophy," at Tufnell Park, by 550 yards.

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement—

| | £ | s. | d. | | £ | s. | d. |
|----------------------|-----|----|----|------------------------|----|----|----|
| Mrs. Aldridge ... | 2 | 6 | | Mrs. McJannett ... | 2 | 6 | |
| Mr. R. W. Alger ... | 5 | 0 | | Miss L. K. Javeri ... | 2 | 0 | 0 |
| Miss M. Carlton | | | | Miss Alice M. | | | |
| Arnyar | 1 | 0 | 0 | Jefferson ... | 2 | 7 | |
| Mr. George Aubrey | 6 | 3 | | Pandit F. K. Lalan ... | 2 | 6 | |
| Mr. G. Aubrey ... | 10 | 0 | | Mrs. Lang ... | 2 | 6 | |
| Miss E. L. Barter... | 2 | 6 | | Miss Agnes A. Laws | 2 | 6 | |
| Miss Jessie Bayly... | 2 | 6 | | Mr. William Layley | 1 | 5 | 0 |
| Mr. Donald Beard | 2 | 6 | | Miss L. H. Leonard | 2 | 6 | |
| Mr. Walter F. Becker | 1 | 0 | 0 | Mrs. C. Love ... | 2 | 6 | |
| Mrs. Bonnell ... | 2 | 6 | | Miss Letitia Mac- | | | |
| Mr. J. M. Boup ... | 5 | 0 | | naghten ... | 6 | 0 | |
| Mr. H. F. Bradburn | 2 | 6 | | Mr. F. Roome de | | | |
| Mr. O. Braune ... | 4 | 2 | | Marsac ... | 5 | 0 | |
| Mr. H. E. Brockway | 10 | 0 | | Mrs. M. McDiarmid | 3 | 0 | |
| Mr. William Brown | 3 | 0 | | Mrs. McCutuck ... | 5 | 0 | |
| Miss Alice M. Buchan | 1 | 10 | 0 | Mr. E. O. Miller ... | 5 | 0 | |
| Mrs. Henryson Caird | 2 | 6 | | Rev. A. M. Mitchell, | | | |
| Col. Sir Frederick | | | | M.A. ... | 5 | 0 | |
| Cardew ... | 1 | 7 | 0 | Miss M. Morrish ... | 3 | 6 | |
| Miss M. J. Carr ... | 1 | 0 | 0 | Mr. C. Morson ... | 2 | 6 | |
| Captain Carey, R.N., | | | | Mrs. Naish ... | 2 | 6 | |
| and Mrs. Carey... | 50 | 16 | 0 | Mr. John Nayler ... | 5 | 0 | |
| "Cissy" ... | 2 | 6 | | Mrs. Nelson ... | 1 | 0 | 0 |
| Sir William E. | | | | Mr. P. H. Nicholls | 2 | 6 | |
| Cooper, C.I.E. ... | 250 | 0 | 0 | Mr. J. H. Payne ... | 2 | 6 | |
| Mr. Edwin Coventry | 4 | 1 | | Mr. J. Payne ... | 4 | 2 | |
| Mrs. Cowdell ... | 2 | 6 | | Mrs. Pearson ... | 2 | 6 | |
| Mr. Thomas Dain- | | | | Mrs. Perkins ... | 2 | 0 | 0 |
| Allen ... | 2 | 6 | | Mr. Thomas Pole ... | 2 | 6 | |
| Mr. J. Darter ... | 3 | 0 | | Miss M. Poyhonen | 5 | 0 | |
| Mr. Lachman Dass | 5 | 0 | | Mr. Juala Prasad ... | 2 | 6 | |
| Mr. W. Davies ... | 5 | 0 | | Mr. Harold Pye ... | 2 | 6 | |
| Mr. C. R. Dawson | 1 | 0 | 0 | Mr. Odhavyji Ramji | 5 | 0 | |
| Mr. N. Douglas | | | | Lt. Rashleigh, R.N. | 2 | 6 | |
| Deuchar ... | 2 | 6 | | Mrs. A. van Rees ... | 3 | 9 | |
| Dr. H. H. S. Dorman | 1 | 1 | 0 | Mr. Henry H. | | | |
| Madie, L. Duval ... | 1 | 15 | 10 | Richardson ... | 2 | 6 | |
| Dr. Edel-Behran ... | 1 | 1 | 0 | Major A. B. Ritchie | 5 | 0 | |
| Miss M. A. Edwards | 5 | 0 | | Mr. Walter C. Rogers | 2 | 6 | |
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| Mr. C. T. Fabian ... | 7 | 0 | | Mr. Joseph Salathe | 3 | 0 | |
| Mrs. Findlay ... | 2 | 6 | | Professor A. S. Shah | 2 | 6 | |
| Mrs. Frevillier ... | 2 | 6 | | Mrs. E. M. Shaw ... | 2 | 6 | |
| The Dean of Gib- | | | | Miss Louie B. Smith | 2 | 6 | |
| ralter ... | 10 | 0 | | Mr. Herbert Stagg | 2 | 6 | |
| Mrs. K. W. Greene | 2 | 6 | | Mr. Fred W. Tanner | 1 | 0 | 0 |
| Mr. Lallubhai Gul- | | | | Mr. and Mrs. Wilford | | | |
| abchand ... | 66 | 15 | 10 | Thomas ... | 10 | 0 | |
| Miss Rosa Hall ... | 5 | 0 | | Mr. Walter Tilley | 3 | 6 | |
| Miss F. B. Hammond | 2 | 6 | | Mr. Virechand Trib- | | | |
| Dr. C. H. Hassall | 2 | 6 | | howandas ... | 1 | 13 | 4 |
| Miss I. E. Hasluck | 5 | 0 | | Miss Edith A. Tull | 2 | 6 | |
| Mr. R. W. Hatt ... | 4 | 0 | | Dr. T. G. Vawdrey | 2 | 6 | |
| Mr. A. Heale ... | 2 | 6 | | Miss C. Ward ... | 5 | 0 | |
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| Mrs. Hecht ... | 2 | 6 | | Mrs. Webb ... | 2 | 6 | |
| Miss Hecht ... | 2 | 6 | | Mr. Lionel Williams | 5 | 0 | |
| Miss A. I. Hewlett | 2 | 6 | | Miss A. K. Williams | 3 | 0 | |
| Mr. H. Heyblom ... | 2 | 6 | | Mr. Howard Williams, | | | |
| Miss Mary Horton | 2 | 6 | | M.A. ... | 2 | 6 | |
| Mr. T. Hughes ... | 2 | 6 | | Mrs. E. N. Wilson | 4 | 1 | |
| Mrs. Hume ... | 10 | 0 | | Mrs. Wolstencroft | 2 | 6 | |
| Miss Hyde ... | 2 | 6 | | Dr. Wood ... | 10 | 0 | |
| Mr. Kishori Lal Jain | 2 | 6 | | Dr. H. Fergie | | | |
| Mr. James McConnell | 2 | 9 | | Woods, M.R.C.S. | 5 | 0 | |

Our literary friends and helpers are invited to write letters to the newspapers just before Christmas—protesting against the needless massacre and cruelty which takes place every year.

A pamphlet entitled "The Christmas Festival," can be obtained at our Headquarters for distribution or enclosure in letters before Christmas. Price 2s. per hundred, post free.

What Food Reform has done for me.

By SIR WILLIAM EARNSHAW COOPER, C.I.E.

I am so often asked by friends, "What is the secret of your splendid health and rejuvenation?" that I have determined to reveal the secret, if secret there be. It is simply—Food, and the inevitable results of a carefully selected diet on the blood-stream.



An old saw in relation hereto runs something like this:—

"Bad food makes bad blood; bad blood makes bad morals; bad morals make a bad man, and a bad man is the very—Devil!"

In the maxim reversed will be found its antithesis, and it is this aspect of the food question that I should like to say a few words about.

A dozen years ago, I was pretty much as other men are. I had my gout, rheumatism, and lumbago; my heart and my liver troubles; my coughs and colds, and other aches and pains, and between them all life was becoming irksome, painful, and hardly worth living. Doctors patched; medicine palliated; Harrogate purged my liver; Bad Nauheim did something temporarily to my heart, but after years of treatment, the cure seemed as far off as ever.

Relaxing somewhat the strenuousness of my business life, I found time for meditation, and one of the first things claiming my attention was the question of—Food. Arguing it out in my own way, it seemed that this question, although sorely neglected, and much misunderstood, was, nevertheless, the most important one in life's economy. I contended that if man's physical health be his chief capital, as it is and must be in every sense of the term, then surely we have committed a fundamental error in economics in permitting the proper alimentation of the body to remain a neglected factor in our daily life. If the body has to rely upon the food it consumes for its production of strength, energy, force, as the steam engine relies upon the quality of the fuel used in the production of its energy, then it is clear that unless every care be exercised in the selection of both food and fuel there must be leakage, friction, non-utilisation of forces, and therefore, bad economy.

Such contentions as these naturally led to the necessity of putting them to the test of actual experimentation, and as it is reasonable to expect that the man who advances a proposition should prove it, I determined to undertake such experimentation in my own personal life.

For the first year or so, results varied, because in experimenting with various foods, I sometimes partook too largely of an unsuitable kind, and too sparingly of that which better suited me, and so I achieved but partial success.

Added experience, however, led me to a wiser

selection, and since I have ascertained the kind of food that suits my own particular physical being, I have, by the very simple process of food selection, cleared my blood-stream of many impurities, and have thus given Mother Nature a chance of establishing in one of her children that health and strength which it is their privilege to possess did they but know how to establish their claim to a rightful inheritance.

Asked what I eat, I would reply, practically everything save fish, flesh, and fowl. The first of these is the poorest food in nutritive value that man partakes of—oysters containing but about ten per cent. of food, and sole thirteen per cent. Flesh is extremely poisonous, and contains but *one-third* of the nutriment found in the foods that I have substituted for them, while fowl meat is about as innutritious as other flesh food, and costly out of all proportion to its food value.

In substitution of such food, I partake in preference of the great group of cereal and farinaceous foods—and it really is a *great* group, there being, for example, about sixty different kinds of macaroni on the market! Cheese, and other milk products, form part of my dietary; while the legumes, nuts, and dried fruits play an important part in my daily menu.

But, although I partake of all of these kindly earth-fruits, I eat but sparingly, because, containing, as they do, from two and a half to *eight* times more nutriment than flesh food and fish, one has "to go slow" or harm is bound to result. Choke your boiler with too much fuel, and you retard combustion! Overload your stomach with a plethora of food, and you get the same result, with the difference that, while you are doing but little harm to the metallic linings of your boiler, you are, on the other hand, doing incalculable and perhaps irrevocable injury to the delicate coatings of your stomach, and the wondrously complicated mechanism of your physical body.

It has often been said by those who cling to their flesh food, because they fear to change their diet—"Ah! My dear fellow, it's all very well for you, but that diet of yours wouldn't suit me!" To which I reply, Nonsense! That diet of mine will suit every man, woman, or child of every clime or creed far better than any form of flesh-food, and he or she who affirms that it will not, does so because of a disinclination to reform, and in blind ignorance of the evil effect of flesh eating on the human race.

But, the time is not far distant when the civilised races of the world will awaken to the great realization that, for the human family to consume the bodies of the sub-human family, is to do that which of necessity must import into the human body those disease germs which infest the bodies of our sub-human brethren.

Meantime, we can do much to help ourselves by the exercise of that faculty of common-sense which most humans, at all events, possess. We know that the bodies of what we call 'domestic animals' do suffer from many diseases, and that their flesh must, therefore, be tainted with disease

germs! We know that these animals are killed for human food and that, in many instances, the poison-laden flesh, presenting every appearance of healthy tissue, is thus passed on for human consumption. Knowing, then, that, in spite of every reasonable precaution on the part of the State to ensure careful inspection of food supplies, much diseased meat is continually being sold for human food, why in the name of common-sense should we continue to eat such food when its value as a body-building food is excessively disproportionate to its cost, while it often deals out disease and death to our dear ones for whose protection we would give up our own lives.

Man is truly a living paradox, an anomaly, a wonder! We have scientists by the score, by the thousand, yet what are their knowledge, their scientific attainments, their intellects, their titles, degrees, and honours worth if they cannot eat a single meal without bringing on indigestion, or experiencing one or the other of those many aches and pains which arise solely out of crass ignorance of dietetics.

Yes! Man is a paradox, and your Professor, with all his learning, is a veritable jumble of inconsistencies. He lives so much away up in the clouds of his own transcendentalisms, that he rarely condescends to come earth-wards among the sons of men, and thus it is that many things that his fellow-man should know, remain unknown, and so the body's proper alimentation, and the enormous importance that this simple question plays in the economy of life, remain practically a universally neglected factor.

It thus comes about that those who would have been leaders are being led, and those who should have taught are, themselves, sorely in need of tuition—a state of topsyturvydom which would be ludicrous were it not shot through and through with the deep pathos of tragedy.

Yet, among the lay brethren of the great human family teachers are not lacking. In the interests of the human race *The Herald of the Golden Age* has undertaken to instruct man in that most important of all questions, namely—how to nourish his body so as to secure:—*the greatest efficiency, the least injury, and the greatest economy.*

Those wise ones of the Earth who study its broad pages, will find no difficulty in mapping out for themselves so plain a course of dietetics as to ensure a healthy body, and a clean, wholesome mind, and as these inestimable benefits can be secured at a considerable saving in hard cash, the very sensible propaganda of *The Order* is destined to appeal in a practical manner to a practically minded people.

"Love is the fulfilling of the Law." Shall we not ascend into the mount of the Lord ere we ask what shall we eat? Questions that trouble us in the valley become strangely altered as we mount higher, and sometimes vanish altogether.

Instead of asking, "Is it good for us to eat flesh?" we may be more inclined to say, "Is it good for the animals to be eaten?"

Clara Turner.

By the Way.

By MRS. HODGKINSON.

I HAVE had several letters relating to the masterly attack on Vivisection by Mr. Bernard Shaw which I quoted in the last number. C. Gray asks if he has dealt with the subject elsewhere. Yes: both directly and indirectly. I think C. Gray would be interested in his essay, "The Conflict between Science and common Sense." Speaking in this essay on serum-therapy, he says:

"My friend (says the scientist), by a diabolically cruel process I have procured a revoltingly filthy substance. Allow me to inject this under your skin and you can never get hydrophobia, enteric fever, or diphtheria, etc. I have even a very choice preparation of unmentionable nastiness, which will enable you, if not to live for ever (though I think that quite possible) at least to renew in your old age the excesses of your youth."

Shaw's rejoinder to this lure is that while Science has taught him that dirt is only "matter in the wrong place," his own Common-sense has taught him that "disease is only matter in the wrong condition, and to inject matter in the wrong condition into matter in the right condition (healthy flesh, to wit), is to put matter in the wrong place with a vengeance." To Shaw, the viviselector is "just the same phenomenon in Science as the dynamiter in Politics, and to all humane men both methods of research and reform, effective or not, are eternally barred, precisely as highway robbery is barred as a method of supporting one's family."

This is a standpoint that it seems wholly impossible to attack effectively, for it is based not on expediency but on "those august Laws which in the highest Heaven had their birth, neither did the race of mortal men beget them, nor shall oblivion put them to sleep. The power of God is mighty in them and growth not old" to quote Sophocles in that noblest of plays—the Antigone.

Shaw's biographer records that his persistent vegetarianism is not founded on a scientific inquiry into the amount of poisons or deleterious stuff that there may be in meat, but on his perfectly natural and humane distaste for the shedding of blood. In this he is at one with Tolstoy, and it is a standpoint that commands the utmost respect, though I personally think it more generally useful when it is combined with the utilitarian one. I have just, in reading the ever-delightful Peppys' Diary, come across a curious early statement of this aspect of the case—doubly curious in that it anticipates at least one Darwinian argument which Huxley and Hæckel were to use in later ages with deadly effect. Peppys writes, in 1666—

"At noon to dinner at the Pope's Head, where my Lord Bruncker dined and Commissioner Pett, Dr. Charleton and myself, entertained with a venison pasty by Sir W. Warren. Here a very pretty discourse of Dr. Charleton's, concerning Nature's fashioning every creature's teeth according to the food she intends them; and that men's, it is plain, was not for flesh but for fruit, and that he can at any time tell the food of a beast unknown by the teeth. My Lord Bruncker made one or two objections to it, that creatures find their food proper for their teeth rather than that the teeth were fitted for the food, but the Doctor, I think, did well observe that creatures from the first,

before they have had experience to try, love such a food rather than another and that all children love fruit, and none are brought to flesh but against their wills at first."

This Dr. Charleton was a very distinguished man, Physician to the King, and President of the College of Physicians—a learned and voluminous author. It is curious to speculate what might have been the result on National Health if research had then gone along the lines he indicated.

These quotations give two points of view but there is a third, and this is conveyed in a little-known passage from Bunyan's *Pilgrim's Progress*—a very interesting one.

"Now therefore as the body is maintained in health and vigour so does the soul flourish and triumph within herself. On the contrary, when the body is sickly and weak the soul languishes by sympathy. He therefore that eats and drinks to excess and thereby clogs his stomach, fills his body full of contagious humours and sows the seed of many diseases within his own bowels. This man is no friend to his soul, for she by this time grows sluggish, dark, cloudy, sad and melancholy and void of all pleasure and comfort. Whereas he that brides his appetite and eats and drinks no more nor no oftener than what suffices nature and refreshes his spirits, his soul is always lively and vigorous and sprightly as a youth and serene as the morning, full of light and comfort. Well said Solomon, "Be not a companion of wine-bibbers, and riotous eaters of flesh." There was no mention made as yet of flesh or fish to be eaten—no, not till after the flood, so that many are of opinion the Fathers before the Flood did eat no manner of flesh, and it is not improbable that this was one reason of their living so very long, nothing conducing to health and long life more than an ascetic diet, that is, a diet of fruits, roots, herbs, honey, oil, etc., without flesh and fowl."

Is not that invigorating and manly? I did not know we had Bunyan on our side, though I might have been certain that everything strong and generous would appeal to that masculine mind. And how he can write! if we could all put our case like that we should speed the progress of better living to some purpose.

The Great Strikes brought us many lessons but to my mind one of the weightiest passed unheeded of the multitude. It is this. The dockers' strike for the moment, as far as food was concerned, lost us command of the sea in the sense that sea-borne food ceased to reach us exactly as it would do if the Fleet became powerless. In those few days, provisions mounted steadily in price, and had the strike not ceased, we should have had a very poignant object lesson of what it means to live in an island which is virtually a fort provisioned for six weeks and dependent on outside supplies. The railway strike could not affect us in the same way for at the worst (though doubtless with great difficulty) provisions could always be road-borne in motors and otherwise, as was suggested by Lord Montagu of Beaulieu.

What is the moral of this? That if our islands can in any way approximate to growing food sufficient for their needs one terrible source of danger and anarchy is removed, either in case of general war or of the scarcely less deadly civil war of commerce. Can this be done? Certainly not on the lines of our present habits of wrong living. This was pointed out long since, by the

greatest of our Lord Chancellors, Sir Thomas More, when he wrote:

"Your sheep that were wont to be so meek and tame, eat up and swallow down the very men themselves. Therefore the husbandmen be thrust out of their own, and either by hook or crook they must needs depart away. For one shepherd or herdsman is enough to eat up that ground with cattle, to the occupying whereof with husbandry many hands were requisite, and this is also the cause why victuals are in many places dearer."

That is the plain truth, as true in the reign of Henry VIII as it is to-day. There is not room in England to grow cattle, and if we make flesh our staple food we must import it. And if we import, we are dependent on all the chances inimical to those who are not sufficient unto themselves. Whereas it has been demonstrated that sufficient food for our needs could be home-grown if we deserted pastoralism for agriculture, and subsisted on the kindly fruits of the earth. This is not to say that luxuries of fruit and such things should not be imported.

Think, too, how this policy would re-people the empty country sides and send the dwindling people back to the land. All statesmen desire to solve this problem. There are the solutions of so many difficulties in this Gospel of simple and healthy living! When will our leaders cease to turn a deaf ear to the things that belong unto their peace. It is impossible even dimly to imagine the scenes of ruin and horror if our food supply were cut off in war time. And it seems it is quite unnecessary that such a weakness should ever bring us to our knees, as it most certainly would in a very short time.

So many people have written to ask the address where the appliance for promoting nose-breathing can be had, that I give it here. It is invented by the Revd. A. Barratt, the Vicarage, Claygate, Surrey, and can be had from him. I heard of it in the first instance from a well-known doctor who had been experimenting with it.

I rejoice to see that the medical profession is awaking to the importance of the universal dental decay which is seen amongst our children and young adults. A large part of the *British Medical Journal* of August 26th was devoted to this subject and discussions were given in which many opinions were recorded and many regrets expressed that physicians had been so long in recognizing it as a symptom of something gravely wrong in our management of children.

There seemed to be a consensus of opinion, however, on one point and this was that the mouth must be kept aseptic by extreme cleanliness and by right feeding. Dr. James Wheatley remarked, "What we must, I think, realize is that dental caries is only one condition, certainly the most visible and easily recognized, of a vast number of derangements or diseased conditions produced by the same wrong methods of feeding, and it seems to me not unlikely that in the future it may be acknowledged that the prevalence of dental caries has served a most valuable purpose in drawing our attention to the fact that we have strayed very considerably from wholesome methods of feeding."

Exactly so. This is what we have been teaching for many years. You cannot cheat Nature. She makes the rules of the game and will see that they are kept on pain of checkmate every time. This dental degeneration was described as one of the gravest problems affecting the health of the people of these islands. And so it is, both as a cause and a symptom.

The Educational Colonies and Self-Supporting Schools Association is doing good work by advocating development of our educational system on such lines as to remedy some of our most important social and economic problems. There can be no doubt that Industrial Colonies, where technical teaching is furnished, would do much for our young men, and this Association (which is promoted by Mr. J. W. Petavel and has Dr. Haig on its Committee) is seeking to bring such into existence. Particulars can be obtained from the Hon. Secretary at Caxton House, Westminster.

Messrs. Pitman have sent me one or two of their new specialties to try, and I can sincerely recommend them as excellent. One was a savoury nut meat to be eaten either hot or cold, and which I should suggest using also in the form of sandwich meat. It is so useful to have anything of the sort for picnicing. Their "Vegetarian curried beans with savoury sauce" are also very good. I know nothing more encouraging than to see how the vegetarian catering firms are rising to the occasion and supplying us with such delicacies that no one need regret the flesh pots of Egypt.

The biscuits and cakes produced by the Wallace Bakery are most useful for travellers, and so many varieties are made that a box of samples is sure to yield some that will be appreciated and ordered. All that is produced under this name is of the best quality and may be implicitly relied on.

To such of my readers as have a difficulty in giving up coffee, yet who know it disagrees with them, I suggest trying an excellent substitute—the Sto-Mike Coffee. It can be ordered at any grocer's, and of course at all the Food Reform shops.

For a drink of another description let me mention Welch's Non-Alcoholic Invalid Port. Their pure grape-juice wines are selling in millions of gallons in America, and their sale here is a large one also. Few things are more wholesome than pure grape-juice, and this is especially good in itself. It makes a refreshing drink, too, with soda water for those who do not object to mineral waters. I am sure all my readers will thank me for this recommendation of a good thing.

Dyspeptic sufferers may be glad to hear of Emil Pauly's Rusks. They are most useful in cases of chronic indigestion, being so crisp and well cooked.

I cannot do better than close By the Way this month with an allusion to Burgess's description of his famous swim across the channel. He described it as "a purely vegetarian swim." When they want to perform an unusual feat of strength they come to us.

Humanity and Diet.

By JOHN M. BORUP

*Part of an Address delivered to the International Animal Protection Congress at Copenhagen, August, 1911.
(Representing the Order of the Golden Age).*



In taking this opportunity of re-stating some well-known humane claims in regard to our diet, allow me by way of introduction to quote some remarks which appeared in the Danish paper "Dyrevennen" (Animals' Friend) after our previous Congress. "The ordinary 'Animal Protection,' is long since out of the propaganda stage. The mass of the population is no longer indifferent to this Movement...

"It would be unpractical if Animal Protection made Vegetarianism part of its programme.... Such lectures at an Animal Protection Congress put a vegetarian stamp on the whole... It should be kept in mind that many vegetarians are quite indifferent to the animals' fate; it is not for the sake of the animals that they abstain from meat, but for hygienic reasons, perhaps in some cases even from antipathy to the animal."

Here are two outstanding ideas, firstly, that Animal Protection has got safely into port, as it were; secondly, that Vegetarianism has no business among animal protectionists.

I feel sure that most of you will see that these well-meant observations are based on obvious misunderstandings which may be said to have their common root in the notion that Animal Protection is not a propaganda any more. It might be said, perhaps, that the Society for the Prevention of Cruelty to Animals, like its sister society in London, has ceased to do propaganda, but even that is untrue, if we are to regard "Dyrevennen" as an expression of the Society's aspirations. For in the very number containing the sentences quoted I find an article which in a semi-literary form in quite a barefaced way does propaganda against the murderous millinery with which women through ignorance or indifference from time to time bedeck themselves. If we are to take the Editor seriously, we must needs conclude that this as well as other articles of a similar character are meant for family use only, and never intended to convert anybody.

I cannot doubt that the Congress with me will condemn a conception which reduces animal protection to a philanthropic police service for the enforcing of legislative and other regulations.

In such circumstances, whence are new ideas and a wider sense of duty towards animals to come? If our Movement is not to focus all thoughts, having a bearing upon our relations to the animals, and to mould the attitude of the coming generation in this matter, the Movement becomes unintelligible to me.

In my opinion the Animal Protection Cause loses all importance in proportion as it forswears its Gabriel mission.

A neutral policy is meaningless, as it is practically impossible, seeing that there is hardly one of our protectionist claims that can be said to be universally recognised.

The voluntary police service may be useful or even necessary, but even under the most favourable condition such inspection is both a clumsy and costly method of gaining our end. Hence the educational work, our propaganda, must at all times be kept in the forefront to displace—if not immediately, then soon—the control which occupies some of us at present.

It is self-evident to me, therefore, that a subject like the total abstinence from all dead animals should come within the sphere of Animal Protection. There is, of course, not the slightest intention on anyone's part to stamp the Congress or interfere with the liberty of a solitary Member. A Congress like this is a wide platform for the exchange of ideas, and on the fertility of such ideas depends our claim to regard our cause as a live Movement and a contribution to the world's progress. There is no necessity that we should agree.

As to the second point in my quotation, how can we as practical men and women consider people's motives, when their conduct in fact leads to the desired result, namely in this case to reduce the sufferings of animals?

Even if people become vegetarians from motives of self preservation, this is surely no reason for accusing them of want of feeling. The idea that there exists an opposition of interests between others and ourselves is a naive, though very popular one; to the psychologist and moralist nothing is more certain than that there is a reciprocity of interests, so that reasonable regard for ourselves benefits others, and, conversely, that reasonable regard for others benefits us. Only ignorance can paint a different order of existence. Even the vegetarian when he has settled for himself the vexed food question, finds himself confronted with other forms of animal life, and there is no reason on Earth why he should not prove their anxious friend.

The purely humane demand for the cessation of all slaughter rests on two considerations, namely, that all our efforts to humanize our food industry must be frustrated by the logic of facts, and that these efforts themselves must necessarily be hampered by the old conception that we have a perfect right to kill animals.

The abuse and ill-treatment commence at a very early stage, as far as our domestic animals are concerned, long before they are marked for their last wandering. All manner of artificial feeding and unhealthy treatment are their common lot; their diseases are a direct and inevitable result of a care which is first and foremost dictated by a consideration for their market value and last or never recognizes that speechless beings have any right to lead a natural, healthy life. I need only mention such well known things as castration of bulls, ovariectomy of

pigs, caponizing of fowl, machine feeding of geese and pigeons to remind you of cruelties which are exceedingly difficult to tackle, because they are rooted in the dirty habits that demand such degenerate products.

The transport with its miseries of hunger and thirst and sleeplessness, with its brutality and horrors, is a daily feature of the cattle trade. Finally there is the slaughter, worse than all the rest, with its unendurable tragedy of anguish and death, and brutalization of human beings. And kindred tales can be told of the trade in poultry although the sufferings are less obvious and the barbarities less spectacular.

All this massacre, which can make me physically ill, must I think affect all sensitive and cultured persons in the same way. We cannot put all this away except by constructing a conception of life, with normal sentiments and normal necessities in perpetual warfare.

How much of this abuse do you think a wide-awake and energetic Animal Protection will be able to do away with? Humane slaughter is really a contradiction in terms. *We can never have humane and enlightened persons engaged in the transport and killing of animals.*

Even apart from the question of suffering which is an ineradicable element in our present food industry, there still remains the routine murder of fellow-creatures as a permanent check to the development of all humane feelings. However we adorn it, however we refine the machinery, there remains a fundamental contempt of life which must be eradicated before our relations to the animals can have a rational foundation. The inner war between our feelings and our habits must cease before we can advance towards the harmony which culture has for its object. The purpose of this paper is not only to advocate a non-flesh diet for all mankind, but to make a special appeal to the leaders of the Animal Protection Movement to do their utmost, also in this respect, to reduce the total amount of animal suffering in a practical way.

Vegetarianism, or shall we say, the non-flesh diet, is as firmly founded scientifically as it will be a hundred years hence. But a hundred years hence we may hope that our desire for revolting and unsuitable food will have weakened so as not to tempt us into a denial of the most obvious facts in regard to our food. All practical objections do not shake the foundation of *observation and fact*. Difficulties attend every Reform, but they must disappear if we honestly admit what is *right* and desire that it should prevail. It is not our habits which form our ideas, but our ideas that mould our habits.

Incontrovertible experience teaches that it is not only possible, but better to live without this guilt of blood on our heads. That it is physically advantageous matters little to the emotional individual, but it is a practical demonstration of the fact, that a good act is its own reward. Even if we gained nothing physically, what an immense gain to eliminate this desperate system of slaughter and bring the kitchen

more into harmony with æsthetic ideas and moral sentiments.

The fleshless diet is making great strides throughout the civilized world, especially amongst cultured people, among humanitarians and liberal minded persons. My own Society, The Order of the Golden Age, last year distributed a quarter of a million booklets on the subject from every point of view, which represents an immense amount of education, diffused not merely in England but in many other countries.

What are the animals for? They have—if they are natural products—an independent life, an independent evolution and mission. But most of the slaughtered animals are artificial products that will cease to exist the moment there is no demand for them.

Our chief obstacle—apart from personal habits—is the economic stake that so many people have in the present system. The enormous agricultural interest, the meat industry, the commercial classes engaged in trading with their products and the workers in these and allied industries, are apt to suppose that we intend to deprive them of their living. There is no such danger. The transition will be accompanied by no greater hardship than accompanied the adoption of machines for hand-loom in Lancashire, or the change in Danish agriculture from grain-growing to dairy-farming and pig-breeding. It is necessarily such a slow process that Society will adopt itself to the new situation without any difficulty.

But we must not sit down and wait for what we conceive to be a better order of existence. *We must help to make it by our personal example*, even at a slight sacrifice of our comfort. When we indicate the way with sufficient decision and clearness, all the rest will inevitably follow suit, and we or our successors shall live to see our land blossom like a garden. And instead of the air being tainted with filth and the stench of countless dead bodies, the scent of flowers shall prevail, and the vital juices of the varied fruits of the earth shall fill our world with health, our souls with purity, and our hearts with understanding.

DON'T BE DISCOURAGED.

Beginning a thing is easy; it's the sticking to it that is difficult. The test of character is the ability to go on and finish. It is a rare virtue and a valuable one.

For whatever you have set yourself to do, there will surely come a time of discouragement—when you doubt if, after all, it is worth while. Look out for that time when you are tempted to look back. It is there that the danger lies.

It doesn't matter what your work is—earning a living or making a home, or conquering a besetting sin—the discouragement is bound to come. Don't give way to it. Be prepared for it, and make up your mind to *keep on just the same*.

Progressive Thought.

Personal Experiences of Food-Reform.

By MRS. EARLE.

The strength and weakness of what is now called Food-Reform lies in the enormous variety of opinion which it embraces, and as it



goes on this seems to increase month by month, making the importance of individual study and research more necessary than ever. Each person must work with mind and will on his or her own particular case, as a diet followed merely by order is of very little use. The modern life

in towns often produces a jaded appetite, and stimulating foods are craved for. This makes the mental attitude most important, as the support and encouragement of the doctor and his drugs are missed. At the present stage so few doctors know anything about diet that they are very little use, and the help of someone who has gone through the experience of changing ordinary diet is most necessary.

It is said that there is probably no department of human knowledge in which so much labour has been put with so little result as into the study of Medicine. It is now almost universally believed that most diseases of organs are local expressions of general states. There is no doubt that the endless variety of constitutions and digestions, etc., bring home to the dietist the long-felt difficulty experienced by doctors—that the medicine which seemed to cure one patient failed utterly with another.

No doubt this is more or less true with regard to food. This variety makes one diffident of dogmatizing on what is to be eaten or not eaten. My thirty years' experience has taught me lessons which have saved me from falling into the chief fault that has caused failures amongst my friends and acquaintances, namely, too much *un nourishing* food. It has also taught me that *nervous* people, when told by some of the prophets to eat only when they are hungry, in time get to eating next to nothing at all.

The difficulty is divided between those who will not study at all and quickly say the diet does not suit them, and those who, like the Athenians of old, spend their time in nothing else but either to tell or to hear some new thing. The more the idea of diet spreads, the more danger there is of turning into by-paths.

To take the quantities recommended by Dr. Haig is in my experience almost impossible for women who are not taking strong exercise, but that is quite different from saying "I am not hungry, so I will eat nothing." If missing a meal does not restore appetite something is wrong and some further change must be made in the diet.

The last and most interesting fad among us is the starving cure, the idea that originated first in America and has been practised here by a few. In case of disease it may prove of great value, but I think it should only be practised under some one who has complete faith in it and medical knowledge as well, as in killing the disease it might, like many operations, kill or injure the patient.

Nothing is so undesirable as producing a nervous irritation against simple foods, and it is far better to eat things wrong occasionally than to lower the general standard of vigour. Reducing the strength of the body, injures the expelling power of the kidneys to rid the system of uric acid, and on this the health of the body depends. I constantly, when visiting, eat a little fish, which never seems to hurt me, but meat soups poison me at once, and any sort of animal or bird I cannot swallow. For all classes the social difficulty still remains the chief difficulty.

Many think they cannot do their best work without stimulants, and no doubt these produce a quickening of the brain which is of use at the time, but it has to be paid for by a reaction, felt or unfelt. Milton was not unconscious of this when he wrote that the lyric poet may drink wine and live generously, but the epic poet—he who shall sing of the gods and their descent unto men, must drink water out of a wooden bowl.

One of the proofs of how quickly poisons act on the blood is the way eczema shows itself with certain people a very few hours after they have eaten something wrong. The same thing often happens with rheumatism or headache, but the symptoms are not so immediate or marked, and with many people it is only when the forbidden thing is eaten day after day that the ailments are increased.

Every Cause which is progressive goes through three stages:—First everyone calls it Utopian; the next accusation is that it is dangerous; and then it is declared that everyone had always been in favour of it. This last stage has almost been reached with Food-Reform, judging by the way in which Doctors, Surgeons, Aurists and Dentists recommend some modification of ordinary diet and prescribe less and less medicines of any kind.

One so often hears of the difficulties under which vegetarians suffer when travelling, and all personal experience is useful. In the spring of 1910 I made up my mind to go in company with three other ladies to North Italy. Three of us were vegetarians. We all kept well and enjoyed the experience of doing the tour very economically.

On a long railway journey, whether at home or abroad, it is most necessary that food reformers should take their food with them, principally for health reasons, as railway restaurants are full of dust and dirt and cannot be depended upon to supply suitable food—meat-soups and dishes only being provided. And economy is also a reason, as the charges are high.

In Italy we used to stipulate on entering an hotel that meals might be taken outside or not, according to one's convenience.

The food of the day need cost no more than from five to seven francs. We always took our best meal in the middle of the day. The macaroni and cheese are usually safe, but unless ordered beforehand the 'risotto' has generally pieces of ham or chickens' liver chopped up in it.

For dinner, soup without meat should be ordered beforehand, as the restaurant's idea of soup 'maigre' is not strictly correct. Another reason for ordering meals beforehand is that all foreign cooking contains far too much salt. If this is eliminated the cooking of the spring vegetables is excellent. Young artichokes, cauliflowers, spinach, finocchi, or fennel root, and young peas, are delicious, and omelettes are always good, either savoury or sweet. The most excellent cakes and biscuits are to be bought at the confectioners' shops in every Italian town.

At this less crowded time of year we met with great civility everywhere and an anxiety to meet our wishes. At one humble restaurant the spinach was so good, we asked the boy cook how he made it, and he told us the following: Throw the leaves into boiling water well salted. Let them boil five minutes, drain them on a sieve, put them under the cold tap to wash all the salt away, rub them through a fine sieve, put them back in the stew pan with some milk, a small pinch of flour, and a piece of butter. Stir continually with a wooden spoon to prevent burning, it should be quite soft and not at all dry and served very hot. The risotto was well boiled and swelled in milk, and then a cheese or a tomato sauce stirred into it. The macaroni and spaghetti were plain boiled and grated cheese and butter added.

I think all cooking of Italian paste is improved by boiling onions in the water, or by cooking them entirely in well prepared cold vegetarian stock.

When going out for the day, if we started early in the morning we bought the food the day before. We generally took bread, which we found excellent everywhere, and hard boiled eggs, which can be bought in all the towns (their shells are dyed red to shew they are cooked). Salads can be got in the markets; curd cheese made from sheeps' milk, and quite good and cheap; cakes of all kinds, many made from almonds and pine kernels. Some of us liked the raw finocchi, or fennel root, eaten like celery. Oranges in the spring are good and plentiful, but it is a bad time, of course, for other fruit.

MEDICINAL HINTS.

Eat figs and nuts to cure Anæmia.

Take grapes and oranges to purify and cool the blood. Remember that "an apple a day keeps the doctor away." Apples are also good for the complexion and the brain, as they contain phosphorous and medicinal acids.

Bananas, if eaten plentifully, prevent hollow cheeks and scraggy necks.

Raisins and Sultanias are very sustaining and make a complete meal if eaten with blanched almonds or nuts.

Thanksgiving.

With the first consciousness in the early morning, let us give thanks; and before we allow the veil of sleep to enfold this outer consciousness at night, let us give thanks; yes, even though we believe we do but awake to a day of stress or pain; and though our limbs are weighted with a burden of weariness from the toil of the day or our minds are shadowed by grief or anxiety.

Not only this, but let us ever strive to make the effort to carry with us through the day at every moment of time a deep feeling of thankfulness for all we have received, and for all we are at the present time receiving of good materially and spiritually.

Do we possess the use of our five senses? Can we see and hear, taste, smell and feel? Have we the use of our limbs? And, before all, have we an average intelligence? If, with all this, we possess a fair amount of health and strength, then we are indeed blessed. Surely the possession of all these blessings is in itself sufficient to fill our hearts with a thankfulness that should never be wholly absent from the inner consciousness.

Do we, who possess all these blessings, ever fully realize what life would be if we were bereft of sight or of hearing, of limb, or of brain power? When we do try to realize something of the nature of such afflictions, do we not feel that we can never again give way, either in word or in thought, to anything unkind, or to anything so small, so petty (and yet so wearisome to the listener) as grumbling complaint?

Who can look upon that sweet, that holy patience of one bereft of sight or hearing, or of one painfully afflicted by bodily ailment, without being awakened to the possibility of an evolution which is far beyond that of the particles of matter, the evolution of a something within—mind, soul or spirit—call it by whatever name comes most readily to the tongue, being prepared under dark depths of suffering, for "Holy Orders," in the true meaning of the term; growing, by this greatest of all lessons—patience—saintlike.

Many things we may possess without giving a thought to them as blessings. How often are we clothed and fed every day without thinking it necessary to be thankful for these things or for the home which shelters us? How often are our wants tended by loved ones without our thinking that special thankfulness is necessary? How often do we greet our friends, relying upon their gaiety to amuse us, or perhaps to help us endure ourselves when too much bored by our own selfishness?

Which of us, having sufficient, can be bold enough to go our way with a thankless heart and a grumbling tongue when the Great Law is about us all giving heed to our complainings—giving heed to the condition which will be the best to cure us of these complainings in some future period which perhaps is not very far ahead?

In the evening and the morning let us give thanks.

F. A. B.

New Fruitarian Recipes.

SUITABLE FOR A CHRISTMAS MENU.

Brazil Nut Soup.

Pass 1 pint of shelled Brazil nuts through a nut mill, fry these with one or two chopped onions in 1 oz. of nut butter, keeping them a pale yellow colour; add 1 oz. flour, and gradually $1\frac{1}{2}$ pints of white stock; bring slowly to the boil and simmer gently until the onions are soft. Pass through a hair sieve, and dilute with milk.

Mushroom and Potato Croquettes.

Take some stiff mashed potatoes. Make a stuffing with $\frac{1}{2}$ lb. minced and fried mushrooms, 2 ozs. chopped and cooked macaroni, and 1 tablespoonful bread crumbs, moisten with a little beaten egg. Shape 2 rounds of potato, make a hollow in one, fill with the stuffing and press the other over it. Roll in egg and breadcrumbs and fry crisp.

Stuffed Yorkshire Pudding.

For the stuffing:—Quarter lb. cooked lentils, 1 onion chopped and fried, a pinch of herbs, 2 tablespoonfuls of breadcrumbs, and seasoning.

For the batter:—Quarter lb. flour, $\frac{1}{2}$ pint of milk, 1 egg.

Mix the batter and partly bake for 20 minutes; remove from oven, spread with stuffing, roll up carefully, return to oven and bake brown. Serve with apple sauce and the following gravy:—

Melt 1 oz. of nutter in a saucepan, brown slightly, and add nearly a tablespoonful of flour, keep stirring until a rich dark colour, add $\frac{1}{2}$ pint of water or stock, and half a teaspoonful of marmite. Simmer for a few minutes.

Chestnut Cream.

Take from 20 to 30 chestnuts, remove the shells and skins. Put the chestnuts in a saucepan with 2 teacups full of water, sugar to taste, the juice of one lemon, and simmer slowly until they are quite soft. Pass through a sieve or potato masher, and when cold pile in a dish, and cover with whipped cream.

Christmas Pudding.

Half pound stoned raisins, $\frac{1}{2}$ lb. sultanas, 2 ozs. mixed peel, $\frac{1}{4}$ lb. sugar, $\frac{1}{4}$ lb. breadcrumbs, $\frac{1}{2}$ lb. chopped apples, 2 ozs. nutter, 2 ozs. pine kernels, 6 almonds, 6 Brazil nuts, $\frac{1}{2}$ a nutmeg, 2 teaspoonfuls spice, 2 or 3 eggs. Mix in the usual way and boil several hours. This is excellent.

Wallace Cheese.

Make 1 gallon of milk just luke warm, add the juice of 3 lemons, and stir well. Set aside till curd and whey are separated; now pour into a cheese cloth with a basin underneath to catch the whey. Let it hang (after tying up) until well drained, then place between two plates, with a weight on top, or better still, use a cheese press if possible.

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal is 153, and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Forthcoming Lectures:—October 4th, at 3.30 p.m., Dr. Stenson Hooker, "Some Secrets of Perfect Health."
October 18th, 3.30 p.m., Dr. A. B. Olsen, "The Medicinal Value of Fruits."

November 1st, at 3.30 p.m., Dr. Josiah Oldfield, "How to Avoid Consumption."

November 15th, at 3.30 p.m. Mrs. Hodgkinson, "The Coming Race."

December 13th, at 3.30 p.m., Mrs. Despard, "Food Reform in Relation to the Progress of Women."

Tickets can be obtained (gratis) from our Hon. Secretary.

The Hon. Secretary would be glad if all who send Postal Orders or Cheques to the Offices of the Order, would make the same payable to The Order of the Golden Age and cross them "Harrod's, Ltd. a/c Payee only."

The President and Council of the Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane persons in connection with their endeavour to humanize Christendom, and to lessen the sum of Pain, Disease and Suffering in the world. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound Volumes of *The Herald* for 1910-11 (together) can be supplied on November 1st. Price 4/-. Our Friends are invited to procure copies for their Library tables, and for presentation to Public Reading Rooms, Institutions, &c.

Volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are still obtainable, Price 4/- post free. Also Volumes for the years 1906-7 (bound together and containing a photograph of the Editor). Price 4/-. The Volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

Publications of the O.G.A. can be obtained locally in India from Mr. Keshavlal L. Oza, Golden Age Villa, Veraval, Kathiawar.

This Journal is regularly supplied (gratuitously) to Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, Hotels, etc.

The literature of the O.G.A. and information about its work can be obtained in New York from Mrs. Wyndham, 201 West 54th Street.

Publications Received.

"Strength and Diet, with regard to the Life of Nations." By Hon. R. Russell. Second Edition. (Longmans & Co.)

"The Unspitied Strong." By O. Eslic-Nelham. (Eliot Stock. Price 6/.)

"The Rights of Animals." By Ernest Bell, M.A., and "The Hutter Outted." By Joseph Collinson. (Animals' Friend Society, York House, Portugal Street, W.C. Price 2d. each, post free).

"Confessions of a Graduate." By Keshavlal L. Oza, B.A. (Price 1/-, from the Author, Golden Age Villa, Veraval Kathiawar, India).

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sacre of at least a million animals, and the infliction of an appalling amount of cruelty, which are *totally unnecessary*.

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